

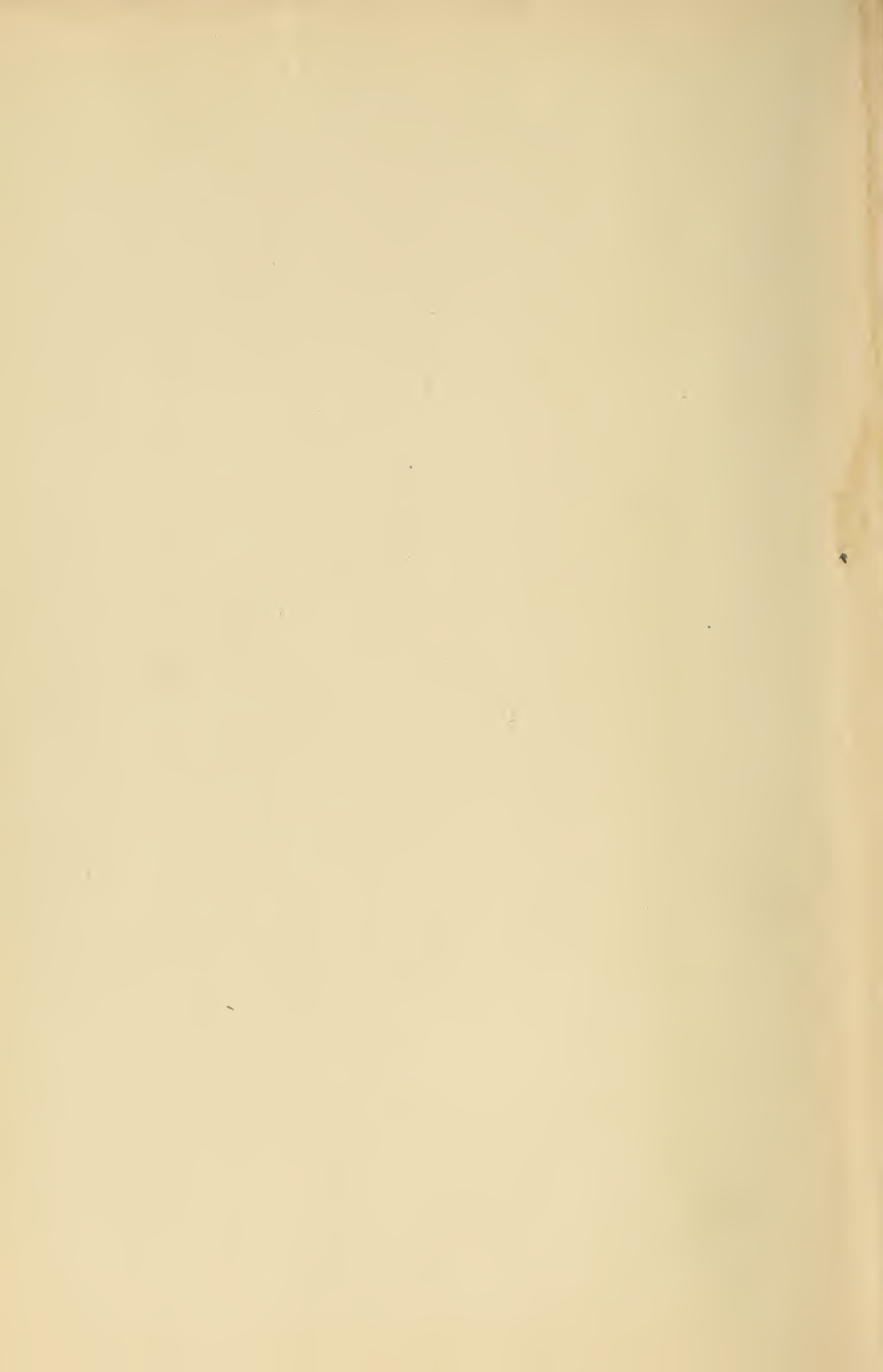


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CHRISTIAN PEDAGOGY

OR,

THE INSTRUCTION AND MORAL TRAINING OF YOUTH

BY

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INTRODUCTION

THE only excuse for a book of this kind is, that it may be a help toward keeping to the fore the old-time saving principles of all education and toward strengthening the legitimate protest against all dangerous encroachment, a protest that should grow louder and more general in these days, when enlightened defenders of these principles are not as numerous nor as well-equipped as they should be in this fight which is so furiously raging around the foundations of civilization.

It may seem exaggeration to identify pedagogy with the security of the home and the State. But what the mind is imbued with, sooner or later is translated into action. As a man's mind thinks so does his hand act. Everything that has transpired in all past ages, everything, no matter what its nature, is traceable to some thought that dominated the individual, or the republic, or the empire. In fact, without such a thought there would have been no history, and lethargy and monotony would have characterized all human activity in all the years since the beginning of the race.

It is a dangerous thing for man, collectively or individually, to consider views, opinions, maxims—call them what we will—as of no importance in the shaping of a destiny, whether it be that of a prince or a peasant, a hireling or a master, a pupil or a teacher. To the teacher belongs the task of sowing the first seeds of thought. We are not forgetting the home as a factor in the process. The following pages more than once emphasize the high place the family rightfully possesses in the upbringing of the child. The training imparted by parents is completed by the pedagogue.

It might be supposed that because the family contributes, or may contribute, so much to the moral fashioning of the child the teacher, instructor or professor, should be allowed to settle down to his work untrammelled by any obligation to guard the mind committed to him against the principles which made up in so large a way the intellectual glory of the nineteenth century and still continue for so many to be the hall-mark of mental supremacy. It is precisely against this that educators are aroused, and it is precisely because of this that there is such an insistent clamor that the old landmarks should be set up again where they have fallen, and brushed clear of the dust which has not only concealed them, but has also befogged the vision of so many men good at heart, but too short-sighted to see that innovation is not always the path of true culture. The family is safe in this generation or in that, but what about the home when it is made up of the men and women whose education inculcates views which antagonize all the wholesome truths which made the man a man indeed, the woman a heroine and their children agents in the light and fragrance of memories their ancestry bequeathed.

There is an ever-abiding temptation by which many are misled—it lies in the thought that nowhere are things as bad as they are painted, that preachers overstate that there is no danger whatever that the world would be much happier if all this agitation ceased, and that it is a pity that bishops and priests do not look with complacent eye upon the stream of passing events and imitate the bland imperturbability of those whose road of life is beyond the pale of the Catholic Church. This statement has been made and made frequently. That it does not speak very favorably for the fervency of faith of those who make it goes without saying. It certainly does not betray any intellectual brilliancy. Every clause in the utterance

is baseless. Things are so bad that they can not be painted! The danger to the future of all which life is worth living for, is so great that hope for the days to come loses now and then its buoyancy. It is not true that our bishops and priests are the only ones who raise a cry of alarm. In all denominations there is a feeling of anxiety and unrest, and from all sources, from statesmen and business men as well as churchmen, there come admonitions and forebodings which argue that there is something very rotten in pedagogy as here and there and in many places it is administered to-day.

Not very long ago there was an appalling disclosure made in one of the magazines of the metropolis. In the *Cosmopolitan* of May, 1909, there appeared an article, entitled "Blasting at the Rock of Ages," by Harold Bolce. The editor's note at the head of the paper is emphatic. It will repay quotation: "This is the first of a series of three articles by Mr. Bolce who has now completed a study of American colleges extending over two years. What Mr. Bolce sets down here is of the most astounding character. Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations and promising a way for revolutionary thought and life. Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of classrooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards . . . ; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are

incumbrances, that the sole effect of prolificness is to fill tiny graves; and that there can be, and are, holier alliances without the marriage bond than within it. . . . It is time that the public realized what is being taught to the youth of this country. 'The social question of to-day,' said Disraeli, 'is only a zephyr which rustles the leaves, but will soon become a hurricane.' "

The warning of the editor's note is nothing but the statement of the existing condition of things! Nobody will deny its gravity. In the face of it there is only one course open, and that the orthodox one which is disclosed in the principle, rather, fact—that no education can be anything but a menace to home and country which is divorced from religious training. A very simple phase, but its truth is as evident as it is summary.

The chapters contained within these covers defend and state and restate this maxim. In the following pages there is nothing original, or, if there be any originality, it is in the absence of everything that is new. Perhaps this is greater praise than it seems. It is not so easy always to withstand the onward rush which is plunging so wildly in the direction of novelty. Epithets not in the least flattering may be hurled at one, but the satisfaction which comes from doing the right as one sees it and as so many generations of men have seen it, brings compensation sufficient. He who lifts the danger signal when danger threatens and helps to prevent collision and wreck is certainly doing no ignoble work.

A variety of subjects has been presented in this volume. They were each and all considered to be correlated with the momentous theme of education. They are treated with no great depth. It is intended to give of each subject as clear a notion as possible, and the difficulties they offer to the teacher are pointed out and the dangers of misconception and how they may be distorted by false

principles of morality are invariably signalized. It is chiefly in connection with Catechetics that they are investigated. Repetition is not always avoidable nor is always repellant. Here it simply gives more resonance as well as clearness to the note which had to be struck.

Catechetics always was a science. It proceeds from well-known principles to conclusions which are irrefutable. Not only is Catechetics a scientific pursuit, but it is the foundation of all genuine pedagogy. Whatever may be the other objects of mental investigation, Catechetics must never be dissociated from education. It will be simple with beginners and will grow with the minds of the learners. Only questions and answers indelibly memorized in the lower forms, it will take on ampler proportions as the scholars advance. The Catechism of perseverance is only a fuller presentation of the smaller, the smallest text-book. Its crowning statue is reached in apologetics: a science which is gradually assuming its rightful place in the curricula of Catholic colleges. It is to be deplored that while Catechetics in its earliest shape is largely made up of question and answer, the same minute method even when in the higher classes it is explained as apologetics is not adhered to. The mere lecture may educate, but only to a degree, and, when the indolence of youth is considered, the degree is measurably limited. There exists for every branch of study no method more truly pedagogical than the method wherewith, by question and answer, the teacher probes the knowledge and industry of his pupil. This method ensures accuracy, and without accuracy there is no learning, no education worthy of the name.

The large field opened to the student in apologetics makes it a subject as interesting as it is instructive. It molds and applies everything that he holds treasured up in the storehouse of his

mind. In it his logic and metaphysics assume a meaning which makes evident how incomplete all culture is without the old-time pursuit of mental philosophy in its correlated branches of ontology, cosmology, psychology, natural theology and ethics. What manner of mental science is imparted outside of the institutions which do not adhere to the common-sense system originated by a pagan, and strengthened and purified by the gigantic efforts of Catholic scholars since the first ages of the Church!

It is slowly but surely being found that scholasticism is the repository of the only saving principles in scientific knowledge, whether speculative or practical. That these maxims are not universally adopted is because they are not known. There has been a ban placed upon the system since time immemorial. It has been considered medieval in the most objectionable sense of the term. No study worthy of the name, no real study which puts forward any claim to being solidly learned, can afford to ignore it. For centuries it held sway and inspired some of the finest outpourings of metaphysics and theology. It has never been out of date or merited scientific repudiation. This is not said so much to bepraise the old schoolmen or the new, but the relegation of the wonderful productions of still more wonderful minds, while it can not adorn a tale, still points to a fact, which recurs so frequently in the history of education. True scientific research takes a longer time to confer its benefits on mankind than the vagaries of sciolism or superficiality take to become the cherished possession of the masses. Once false principles or theories grasp the popular mind they take years and years to loosen their clutch, no matter how victoriously they may have been antagonized in the circles of the learned.

Early in the fifties there were spread broadcast views on matters essential. They were hailed by the half-educated and the un-

educated with the loudest acclamations. Not only were they hailed, but they were kneaded into the very tissue of men's brains. These systems are discredited now, but have the people flung them out of their thoughts? No! They are as deeply embedded to-day as they were ever. This is lamentable, and the more lamentable that it is not only false and pernicious learning which is being administered, but dangerous standards are being uplifted on which is emblazoned everything that makes for revolution and anarchy in every department of intelligence.

Imperfect scholarship and too hasty generalizations are eagerly accepted by the multitude, and they become formulas which regulate the parent as well as the child in the selection of schools and teachers. Novelty in instruction and laxness in discipline are the two magnets which draw to-day. Catchwords or phrases are the order of the time, and the scheme of most advertising. Anything that is antagonistic of the old order becomes an attraction.

Let a professor of Chicago University declare that "there can be, and are, holier alliances without the marriage bond than within it"; let a professor of Syracuse University state that "it is unscientific and absurd to imagine that God ever turned stone-mason and chiseled commandments on a rock; or one of Columbia University say that "it is not right to set up a technical legal relationship . . . as morally superior to the spontaneous preference of a man and a woman"; or a Yale professor affirm that ethical notions are "mere figments of speculation and unrealities that ought to be discarded altogether," and immediately the report goes abroad that these colleges or universities are the only places in which learning survives, and that they should be made the Meccas of all the young who are thirsting for the undefiled springs of truth.

It is hardly worth while growing indignant at such a state of

affairs. That such is the state of affairs is beyond doubt. When one reflects on the use such principles may be put to in practice by the growing generations, one shudders at what must be the condition of many lives, and one is afraid to look ahead at the frightful possibilities of future years.

Verily after such learning the deluge.

There is one consoling thought—the old, old thought that God is in His heaven and with His Church. It seems an anti-climax to add that within the covers of the smallest Catechism there are the germs of recuperation and, if necessary, of regeneration. There are four points in the little book and they are the foundation of all gracious living, and they become the uplifters of the individual, of the home, of the nation. It is against these four points that directly, or indirectly, all anti-Christians warfare is waged. Those truths are a divine Creator, a divine Redeemer, a divine Church and a divine Destiny.

The existence of God as man's creator is a fact of which scarcely any notice is taken. Natural theology as a science is brushed out of the way like a cobweb. Into what a chaos the whole moral world is thus thrown is patent to every one.

How magnificently the great Creator is held up for the worship of His creatures in the initial lines of the Catechism, strikes some minds by the marvellous and emphatic statement which our parochial and Sunday school children learn as soon as they are able to lisp, strikes some minds who meet it for the first time with the vividness of a distinct revelation. Our boys and girls have the primal fact so impressed on their intelligence that it takes more than any ordinary assault of the powers of darkness to dislodge it from their minds. It is a life-line for them through all the vicissitudes of existence, and how eagerly they grasp it when they are

confronted with the awful reality of death! The question and the answer, the first question and the first answer of their Catechism are biblical in their simplicity and force: "Who made the world?" God made the world."

The discipline, the intellectual discipline of negation is the only one administered in so many outside schools. There is no God, yea, and there is no world—we are phantoms all, and phantoms only do we pursue. The foremost of facts rejected, what is left in pedagogy? The same is true of the second startling reality of a redemption effected by a divine Redeemer and likewise of the other momentous truths: a divine Church and a divine Destiny. All that is Godlike vanishes from the minds of men, and in its place what hideous fetishes are set up for worship. All this is trite, but that detracts nothing from the necessity of emphasizing it opportunely and inopportunely. "Going, therefore, teach all nations," is a mandate which is always in force in the Church, and the teaching that Christ enjoined upon His Apostles, and which is still and will always be obligatory upon their successors is the teaching of the essential doctrine contained in the pages of the Catechism. With his Bible and his Catechism the priest can yet go forth and conquer the world. This victory might be his with his Catechism only, but never without it.

The world needs to be baptized in the Holy Ghost and in fire, for it is as true to-day as then that His fan is in His hand, and He will thoroughly cleanse His floor and gather His wheat into the barn, but the chaff He will burn with unquenchable fire. How numberless and varied are the subjects suggested by the Catechism! How it flows over with inspiration and how it has lent itself in the past, and how at all times it will lend itself to the highest flights of eloquence! Of no man can it be said more aptly that he is formi-

dable than of him whose one book is the Catechism. It is a trumpet call to those who by their exalted calling are physicians of souls. It summons them to go out on the highways and on the byway and gather all into the wedding feast.

We are priests forever and we are charged at all times as Timothy was charged by Paul. II Timothy, "I charge thee before God and Jesus Christ who shall judge the living and the dead by His coming and His kingdom: Preach the word, be instant in season and out of season . . . fulfil thy ministry in doctrine, sound speech, in much patience, in tribulation, in necessities, in distresses, in stripes, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in the word of truth, in the power of God."

It was to a Catechist that St. Paul made this stirring appeal. Timothy and the other disciples, as well as the Apostles, taught in their time nothing but Catechism. It was in the Catechism that the world was won over to Christ. As it was then it is to-day. In the Catechism is the antidote for all the venom with which the minds of men are being inoculated to-day. So all the principles of pedagogy are resumed in the one counsel—first and last and always be faithful to the Catechism. Volumes might be printed and read expounding ways and means for the training of youth and their mental development in all the branches of modern culture; systems of pedagogy may be elaborated learnedly and skilfully, but they will all come to naught if the underlying principles which it belongs to the province of Catechetics to explain are disregarded. God made the world, He holds it in the hollow of His hand, and He sustains it by His wisdom and power and indispensable concurrence. He is the beginner and finisher of all things, and without Him was made nothing that was made. Outside of Him is neither life nor light, only death and darkness. Hence, where He

is not in all human activity there is nothing but decadence and decay. Without Him there is darkness in philosophy and corruption in ethics, divorce and childlessness and cruelty and heartlessness in the family, disobedience and unhappiness in the home, in the individual dissolution, in the State revolution and anarchy and greed and unjustifiable ambition.

Christian, genuine Christian, pedagogy is aware of all this, and never becomes unmindful of it, and so its influence is beneficial and strong throughout the whole domain of intellectual progress, and so it produces philosophers loving and finding truth, artists of pen or pencil creating beauty, the employer worthy of his wealth, the laborer earning his wage, the citizen upright and patriotic, and the magistrate as high in his integrity as his authority is exalted.

A Handbook of Pedagogy

PART I. CHRISTIAN PEDAGOGY

I. PEDAGOGY

Pedagogy is the exploitation of the child. Its end is undoubtedly lofty, but whether the means employed are always justifiable is a question as yet under discussion, and it continues to give anxiety to those whose motives are unsuspected and whose solicitude for the child's best interests is outside of all dispute. Pedagogy, in the sense above attributed to it and which covers all other descriptions of it, has been in use, methodically or otherwise, since the advent of the first offspring of Adam and Eve. Unfortunately, history is compelled to put on record that Adam's success with his children was not ideal. One of his sons was refractory unto the very bounds of rebellion. It is sad to relate that the first mother gave birth to the first murderer. The conclusion is that at the early date spoken of, pedagogy, in whatever way it was applied, was, to say the least, consummately inadequate. We shudder at the thought that, if primeval heredity held sway in that inflexible manner which to so many seems its prerogative, there would be no family in all the generations since without a homicide. If the law of atavism was unbending, there would have been no home without a black sheep in the guise of a wandering and undisciplined boy.

From the start is evinced the need of training the child, or what is the same thing, the need of some kind of pedagogy. The

suggestion arises at the same time that there are leading notions to be kept in view without which no system of education may be considered complete. Right at the beginning, before things could, of course, be brought within the limits of rule, in the bosom of the original family and before outside influences were possible, we have to deplore the fact that the child is not born perfect, that it has instincts for good and evil, that it is in its own hands for safety or destruction, that heredity is not infallible in its results, that it may resemble morally or may not resemble morally its parents, that it is a free agent, that it needs control and direction, that no matter how much parents may do for it, it may prove recalcitrant. All this is written on the surface of the first home—the first home be it remembered, where there was no ancestry to hold to account, unless we hale in for special pleading those remote progenitors who grinned in the branches of trees, and laid the foundations, among the cocoanuts, of the race which to-day boasts of civilization than which nothing ever was more glorious. There are not a few who contend that the strongest argument in favor of present theories of the descent of man is to be found in the fact that there are so many human beings who seem to exhibit a reversion to a type without intellectuality or emotion, to a type which had no vestige of mind, to a type which is exemplified only in foxes, jackals and monkeys as they are known to us to-day. A mere animal is an organized substance, purely material, unspiritual, endowed with senses and with instincts to develop the cravings of those senses and to pander exclusively to their gratification. If this approximates a correct definition, then must zoology include within its province a very large number of men and women who in this twentieth century force upon us so glaringly the characteristics which are to be found in the fauna of natural

history only and this with a depravity as notorious as it is deplorable. This is neither pessimism nor digression. It is not digression, for it is a sidelight on the child, and pedagogy is simply a treatise on child-culture. The object of any study must be examined from every point of view and any conclusion relating to child training reached without glancing at all its bearings, would, in proportion, be unreliable. The history of the child must be taken into consideration and no fact which concerns childhood must be neglected. Pedagogy which sets aside the family and its origin and its constitution, sets aside a factor very essential toward the settlement of the question at issue. This all supposes that pedagogy is a science. How and whether it is a science is remanded to another chapter. Practical pedagogy, or, what might be termed subconscious pedagogy, is very ancient. It dates back to the first child and to the first father and the first mother. It is not in the least rash to say that nature planted among the provisions with which she equipped parents tendencies decidedly pedagogical. Among the fearful responsibilities of man are those of paternity and maternity and they call for some light and some strength to accomplish the task which they impose. So, with the first birth, pedagogy had its origin.

Pedagogy, as we know it in its present form, is of comparatively recent date. Since letters began, we have had writers who, briefly or otherwise, specially or incidentally, have treated the theme. This idea is better expressed by Monroe in his text-book on the "History of Education." He says: "Primitive society reveals education in its simplest form; yet in this early stage the educational processes possess all the essential characteristics that it reveals in its most highly developed stage." He takes it for granted, however, that the first age of society was a barbarous one and so discredits himself somewhat in the eyes of those who still hold to the Biblical account

of the race. "No system of schools is to be found, no body of knowledge or subjects of study, that serve indirectly as a basis for conduct of life, have yet been organized. The method employed throughout is simple, unconscious imitation. Only in the highest stages of primitive life, where it passes from the barbarian to that stage of culture which we call civilization, does the method of instruction appear." The life of the primitive man, in the opinion of Monroe, that is, the educational life of the primitive man, was determined by "Animism," that is, the interpretation of their environment so that existence had for him a twofold duty, the duty of acquiring means for the satisfaction of the wants of the body, and the duty of placating, controlling or avoiding the enmity of the world of spirits, through forms of worship. Rightly understood, this primitive man was as pedagogically busy as his ultimate successor. He was actively engaged in keeping body and soul together. This is about the meaning of life in this century, and in a general way we might say at the very first that pedagogy, to be perfect, must give accurate information of the individual and relative values of soul and body, of the means of promoting the advantages of both here and hereafter. Historically, pedagogy traces its origin as far back as recorded history goes. The history of education, if properly conceived and written, that is, in the hands of a consummate literary artist, could undoubtedly be made a fascinating volume. That such a volume does not exist is probable.

Writers have approached the theme down different avenues and presented the results of their labors in different forms. Some have thrown their ideas into the shape of a novel. Perhaps this method may please some, certainly it does not attract all, for a very large number of enlightened readers never look for philosophy or science or religion in the page of a romance. There is something perturbing

in pedagogy as a subject for didactic treatment. It is a vast subject. It ramifies in every direction. It embraces all the centuries of human life. It is absolutely encyclopedic. No one man could hold it in his grasp. The readers of these chapters will find in them only a few items of the great theme presented. The only *raison d'être* of these pages, is that possibly a few orthodox considerations on what has grown to be a branch of all formal teaching, when presented briefly and clearly, might contain some helpful atom of information and in this prove not undesirable. Of the making of books there is no end. Whoever first dropped this remark spoke a formula which suits every period and uttered a phrase that is truer of pedagogy, as it flourishes now, than of any other science. Verily, of the making of books on pedagogy there is no end. Yet when there are such multitudinous ripples and in one direction it signifies that somewhere there is a strong current, the trend of which must be ascertained, lest it lead out to uncharted and therefore dangerous seas.

That pedagogy is attracting such marked attention is not in itself to be regretted. It means that the world is being awakened to the need of looking after the child. Perhaps in many ages there was this same agitation. Beyond question, at all times, there has been an ambition to win the child to ways of betterment, intellectual and spiritual. Winning the child is momentous in its significance. The motive of every effort on this path must be cross examined. The danger lies there. The child is the storm center. Men of all kinds, organizations of all stripes, clamor for the child. What do they want him for? What do the state, the church, commerce, the professions, the army, the navy, the school, the college, the university, want the child for? For it is true that all these agencies are trying to capture him. They all, every one of them, present their

claim to the possession of him. One reason is professional, commercial, civic pride. Another reason is—let us call the first the motive and this last the reason—the reason is that so much is bound up in the child, in the youth. The hand that rocks the cradle rules the world—yes, but not without the co-operation of the sleeper in the cradle. He is a form compacted of infinite possibilities and the actuating of every one of them depends upon the training of his youth. The child is the family, the child is the state, the child is the nation, the child is the universe, and as he is so are they. They all have their methods of molding him. They all have their manuals of child-culture. They all have their pedagogies and as their pedagogies direct the child lives and acts. So pedagogy deserves watching.

There is a pedagogy, and better is it to go back to the woods and the trees than to follow its leading. There is a pedagogy which, because neutral, is colorless and unstimulating. There is a pedagogy which takes the child and uplifts his whole nature. There is a pedagogy which saves and a pedagogy which ruins; which kidnaps and holds the child away from home for a ransom. How colossal the ransom! How debilitated the child returned!

II. THE SCIENTIFIC VALUE OF PEDAGOGY

The last section, by its very nature introductory, touched in a general way upon pedagogics. The definition seems to cover the ground adequately enough. The question arises, what place, if any, does this latest comer hold among the sciences, or has it any scientific value—is it a science at all? It had to face the opposition of a host of adversaries, all of whom belonged to the old school. This antagonism, in the minds of many, is reason sufficient to admit it to the position in the world's advance it lays claim to. One of the greatest thinkers of two centuries ago said: "It is never wise entirely to depart from tradition." When Burke affirmed that, he gave expression to two principles, the one asserting that no matter how old a theory was, its antiquity was rather in its favor than against it, the other that the world of thought can not remain stationary, and so new views may, in spite of their youth, be well worth investigation. His tenet was that extremes must be avoided, for truth, like virtue, lies midway. An opinion must be rejected neither because of its age nor its infancy. If wisdom is a desirable attribute of the age, it must dictate in all contests a spirit of conciliation.

For a long time, the attitude against pedagogy as a science, was very marked and very determined. The slogan seemed to be that there were teachers before Froebel or Rousseau, teachers just as successful, perhaps more so, teachers as zealous, teachers who bequeathed to posterity men and women whom they had help lift into the galaxy of bright particular stars, the light and solace of their generation. Pedagogy was looked upon as a *nouveau riche*, as a usurper, as an upstart, which the old guard could not brook. Possibly this attitude is maintained by very few just now. Yet, willing as

the majority may be to admit this new claimant to a citizenship of toleration, the issue is not ultimately decided and no absolute verdict that it is a science has been rendered. It has been productive of much good, it has thrown much light on educational processes, it has, above all, directed intelligent inquiry to the child, it has created an ambition to leave no child outside of its pale and to employ all conceivable means toward the proper up-bringing of the same. This is a large gain.

Gentlemen of an older day can not be blamed, however, for whatever reluctance they manifested in accepting pedagogy on its own credentials. They had learned well the lesson of the past. They had seen claimants rise and then sink forever. Many who came to the fore under the shelter of some or other science they had witnessed discomfited and driven from the field for all time. They remembered, to adduce one instance, that in the year 1806, the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures, not one of which theories is held to-day. They had become suspicious of the very name of science. Science, in the hands of unscrupulous adherents, took on a bold aspect and, swollen with ambition, pre-empted the vast area of intellectuality for itself. In fact, what is understood by the multitude as science?

When one talks of a scientist or of science, is the term used to signify a theologian or theology; a metaphysician or metaphysics? Not at all. A scientist to-day is a physicist, a chemist, a geologist, a biologist. Strange usurpation, this, a usurpation which explains the baseless assertions, the negations which are scattered up and down the whole extent of what is understood as scientific literature. There is no dogmatism so aggressive and intransigent as the dogmatism of science. It is only the meeting of cer-

tain deliberate utterances in print that makes us willing to admit that views have been enunciated which, while they shock reason, are audacious to the very limit of insolence, ignorance and mendacity. All this has created a prejudice which, like all prejudice, prevents, in many cases, impartiality. Yet, when all is summed up, not so much are the adversaries to blame as is science itself.

The conscience of science is logic, and many a time and oft has the still, small voice been unheeded and conclusions vaunted which had no warrant either in fact or inference. The foregoing has this much to do with pedagogy, that it may help to an explanation of a position which was too hastily assumed and provoked recrimination unworthy and unjustifiable. Theological odium has been commented on unsparingly and scorchingly by an odium just as virulent as itself. There is such a thing as *odium scientificum*, and such a thing as *odium pedagogicum*. All the odiums resolve themselves in that sensitiveness plus jealousy which abounds, alas, so frequently, when the trumpet rings out a new note, compelling cohorts to rally round the flags of rival systems. This procedure is not scientific, nor is it science. There is one attitude safe and dignified. It is the attitude of the open mind, the mind which is cordial to every opinion until it proves its unworthiness, the mind which is calm and serene and unafraid, the mind which knows that the truth can not but prevail, and so is willing to wait in the joy of the certainty that the future is secure.

Pedagogy has not always been confronted with this mien. It has made mistakes, and grievous ones, but what will we? Is it not ever thus? Every step the world has made forward, its heavy foot as it fell has crushed out hopes, aspirations and ambitions. There has never come a benefit to man that has not cost the race toil, moil, health, wealth and even life. Everything that flourishes is rooted

in the blood of victims. There is no other way upward and onward. Gamaliel, "who taught according to the law of the fathers," gave expression to a standard of judgment which is applicable to all men, all combinations of men, all theories and doctrines. "Ye men of Israel, take heed to yourselves what you intend to do touching these men. Refrain from these men and let them alone, for if this counsel or this work be of men, it will come to naught, but if it be of God you can not overthrow it." This is true of pedagogy as well as of everything presented for acceptance to the minds or the practises of man. What is true in pedagogy, or rather what is correct in every or any pedagogical system, must stand in spite of all opposition. Pedagogy has a scientific value only in proportion to the value of the principles upon which it is built. It has a scientific value according to the validity of its scientific processes. To any one who has followed the meanderings and the ramifications of this pedagogy, it is patent that its advocates, while clamoring for the education of the child, not only put forward different plans, but begin their efforts animated by views largely at variance with each other.

A word about science in general will elucidate matters. Aristotle will be believed, when he defines science as a syllogistic process compelling knowledge. It is the effect of demonstration and thus there will be no opposition to one who states that science is not any kind of knowledge, but the knowledge of things in their causes. Again to quote the Stagyrte: "Science is the knowledge of the causes of things, is the knowing what those causes are, and the certainty that the thing known could not have been caused in any other way." It follows that the fuller the knowledge of causes is, the fuller is one's science. In a word, nothing can be styled science unless the cause, its causality, its absolute and necessary connection with the effect be ascertained. These were the ideas of perfect knowledge

received from the ancient philosophy and propagated in those ages of scholasticism so ignorantly called the Dark Ages.

Tried by this definition, how much of science is contained in the systematized pedagogy of ours and other times? In all scientific knowledge there must be an appeal to first principles, that is, principles almost generally known and certainly consciously or subconsciously admitted. Pedagogy, if it demands a place among the sciences, must show that its treatment of its subject matter is scientific. The boy, the girl, he or she, is the subject matter. They can not be treated to any very large degree in a tentative manner. Neither in mind nor in body should they be made the object of experiment. The law of all experimenting is that it must be tried on a *corpus vile* or, is it permissible to say, upon the dog. Again, there are certain principles forbidding experimenting along certain lines. The child must, as much as possible, be studied and learned according to the measure of the causality which has brought it into being. Much room for reflection here, much to give one pause. Whence comes the child? To whom is the teacher responsible for the results of the training? To God, to the parents, to society? What are the obligations which the child will find confronting it, when the years of discretion are reached, on account of its origin?

Then there are the possibilities of the child, so innumerable, not one of which is to be neglected. Above all, there is the eternal destiny of the boy and the girl. These are first principles, and demonstrable consequences follow from them. Any method which refuses to consider these is not thorough and therefore is not scientific. That there is a pedagogy which affirms and demonstrates these primary maxims or rather fundamental facts, there is the whole history of the Church to attest. It has a method of its own, guided by these fixed and immutable truths. How scientific this

method is throughout its whole extent is another matter. If there is at any time a break in the chain, then the scientific nature of the process is null and void. It were safer to call pedagogy an art as yet. It is young, and no wonder that its yearnings are not all gratified. But this much must hold. Let it be encouraged. A time will surely come when it will be pruned of the many excrescences which disfigure it now, when it will be like a tree which is planted near the running waters, which shall bring forth its fruit in due season. By their fruits we know them and by their fruits we must judge them.

III. CHRISTIAN PEDAGOGY

Christian pedagogy is a term which explains itself, and it is patent to everybody that it means the upbringing of the child according to the principles which have been introduced into the world by Christianity. It is an easy matter to call everything said in relation to it a platitude. Yet platitudes do not always mean utterances that have been heard for ages, and by everybody, and are understood by all. Granting, however, that they were, and were nothing more, it is not the characteristic of sound sense to decry them and to banish them from the pens and the tongues of men. If they have grown old in the speech of men it is because there is in them a truth so forceful that their application is demanded by the necessities of every-day experience, and because it is always hazardous to build up any plans, whether for education or for anything else, without taking them into consideration. Thoughts which soar above their level will soon topple over without them. Such thoughts are birds with broken wings. Possibly no so-called platitudes have been so maligned as have the underlying principles of religion. Yet, pardon the platitude, they are as irrepressible as they are commonplace. They must accompany every deliberate act, and the being who disregards their mandate, no matter what his pursuit, is a man whose conscience is laying up reproaches or remorse against him.

The sooner a budding life is imbued with these principles the safer will the outlook be and the larger the chance of reaching the haven. If they have a legitimate place in the systems by which some men propose to mold other men, there is no limit to their beneficial influence. St. Paul says (I Cor. iv), "You have ten

thousand instructors in Christ, yet not many fathers." In the Latin, "pedagogi" is the term which has been translated "instructors." What does he mean by ten thousand pedagogues in Christ in opposition to "fathers in Christ"? Are they only "so-called instructors" in Christ? Evidently he makes a distinction between those pedagogues and himself. Evidently the distinction implies a caution of some kind or a reproach. Are they "instructors" only, or are they educators as well? Whatever his mind, the utterance is an almost photographic reproduction by anticipation of the conditions of pedagogy to-day. For just now there are certainly ten thousand and more pedagogues to-day and as many systems. Just now there are pedagogues a-many who are only "instructors," and a very small proportion who are, in the strict meaning of the term, educators.

The "instructor" does not exploit the whole child. The "educator" has in his purpose the development of the child in its entirety. The pedagogy which limits its efforts to instruction only does not merit the name of scientific. This application belongs justly to the pedagogy which educates. This essential difference between education and instruction has been always conceded by men who think adequately. Instruction addresses itself mainly to the mind as a faculty to be trained, and, if you will, to the senses as organs to be drilled into an adeptness in the discharge of their several functions. Enlightenment only is its aim. Morality is not as important, in instruction, as learning and facility and mental and sensible lissomeness. With educators enlightenment is accompanied by formation of character, which is so momentous that the cautious pedagogue would consider the former without the latter a most dangerous acquisition for the child, for the family and for society. They go so far in this direction, that, were it ever necessary to

sacrifice one to the other, they would advocate unhesitatingly to abandon enlightenment rather than character. Given a man with just knowledge enough to know the natural law in its most general precepts and a will determined to keep them, such an one they would recommend rather than an individual accomplished in the highest mental degree—a genius if you will, but unformed to govern, direct and control depraved instincts or greed or lawless ambition. This is putting it very strong, but it is putting it most certainly accurately. All this is truism; all this is platitude; but it is all undeniable and all practical.

The pedagogical method which ignores this or denies this, is antagonistic to the most fundamental notions of Christianity. As a definition of Christian pedagogy this might be offered: Christian pedagogy is that method of education which in all its details keeps in mind those great principles and those great facts which are taught and maintained and sanctioned by the Church of Christ. It is not advanced that every system which advocates and inculcates the principles of the Church is for that alone perfect. No prudent man would make such an assertion. But it will be granted that a system thus controlled is at least Christian. To be perfect it must have other qualifications. A system to excel must be systematically Christianizing and systematically perfect in its enlightenment or instruction. A writer has said that a perfect character is a perfectly fashioned will. This certainly does not fall outside of the truth. The will is the rudder of the individual. It is more, it is the hand on the rudder. It is even more, it is the wind, the steam, the electricity, in a word, the motor power. It must be lit up, this will of man. Before it, must revolve and shine the searchlight showing the pathless waters over which it is journeying. For if those waters should not be pathless, they must be charted. This

necessity of illumination is incontrovertible. But the will needs to be strong to control and sway the huge bulk—as yet unweighed, as yet unmeasured—of the man himself. The more light the will possesses and the more strength it has in reserve, the more perfectly fashioned the will is and the more perfect the man is.

A man is what his will is. A strong will in the direction of good makes the strong good man; a will strong in the direction of evil makes the strong bad man, just as a feeble will in any direction makes the weak man, makes the nonentity. Applying these generalities to the matter at issue, it will be a simple inference to state that a perfect Christian pedagogy is the system which makes the child a perfectly educated Christian. There can exist a pedagogy which, while it is Christianizing, is far from developing the mind according to all its faculties and their capabilities and the demands that are made by the increasing culture of the age.

There can exist a pedagogy which, while it makes a good Christian, does not make a good scholar. To be plain, there are schools where religious training is very thorough, but intellectual cultivation is deplorably deficient. There are such schools; there are such colleges; but they are fast disappearing. These teachers can not be accused of desiring such a condition of things in the main, but can they be excused from the imputation that some of the responsibility lies at the door of a by no means blameless inactivity, which is due to many causes, nearly all censurable, due to discouragement or lack of encouragement, or an absence of initiative, or a want of being in touch with the age, which is at all times, in some or other way, but surely, progressive? It is not necessarily due to poverty. This at times may have had something to do with it, but to plead poverty is to forget the whole history of intellectual struggle which, in the case of so many distinguished for learning, was the struggle

against the sorest kind of privations. Certainly it is not attributable to a low grade of intelligence, talent, ability, call it what you will. Such an assertion would be a manifest exposure of the grossest ignorance.

The proposition of Balmez has not, as yet, been disproved. Considering the existence of the Church for eighteen centuries, in spite of so many powerful adversaries, as an extraordinary thing, he points to another pedagogy "too little attended to and of not less importance when the nature of the human mind is taken into account," which is: "The unity of the Church's doctrines, pervading as it does all her various instructions, and the number of great minds which this unity has always inclosed within her bosom." In his eloquent way he adduces historical proof. Summed up, it is his contention that the Church has in all ages possessed men illustrious for science, that the history of the fathers is the history of the most learned men in Europe, in Asia, and in Africa. The whole passage is of priceless beauty and all who read can not help being carried away by his rapturous finale. "I see the illustrious race still continue through the calamities of the eighteenth century; and in the nineteenth I see the fresh heroes who, after having followed error in all directions, come to hang their trophies at the gates of the Catholic Church. What, then, is this prodigy? Has a sect or a religion like it ever before been seen? These men study everything, reply to everything, know everything; but always agreeing in unity of doctrine, they bend their noble and intellectual brows in respectful obedience to faith. Do we not seem to behold another planetary system, where globes of fire revolve in their vast orbits in immensity, always drawn to their center by a mysterious attraction? That central force which allows no aberration, takes from them nothing of their extent or of the grandeur of their movement; but it inun-

dates them with light while giving to their motions a more majestic regularity."

Doubtless toward the end of the twentieth century there will appear another writer who will speak in equally inspired and moving terms of other sons and other daughters of the Church. Where it is easy to point out what may or may not be the cause of failure in Catholic education, it is not so easy to point to the remedy. Failure is perhaps not the right term. It might be more accurate to say that it is difficult to determine wherein lies the reason why a fuller measure of success has not been accorded to educational institutions of our own faith. Can it be said that poverty is the undeniable source of what we may have to deplore? Not in every case.

The dilatory march of Christian pedagogy in this country is, probably, not seldom to be attributed as much to want of initiative, and to excessive hesitation about compromising with the spirit of the times in which we live, as to any other cause. Christian pedagogy has the same rights and the same obligations as any other system of education, be it neutral or antichristian. Rights have never yet been maintained without a fight. Lethargy in entering the struggle which must be made is almost synonymous with defeat. Allowing the adversary to possess weapons of a superior caliber to our own is a proof of unwisdom and poor generalship. Pedagogies opposed to ours have invaded every field of activity. It is not too late to profit by their example. They insist on the kindergarten, the high school, the college, the university, and the advanced education of women. It is ours to do the same. They tolerate mediocrity in no grade of teaching; they appeal to state and individual for support and encouragement; their Christian rivals may go and do likewise. It may be vain effort. First no effort is ever empty handed, it always achieves something. Then if for a period it is unpromising, it will

not be for long. The reward will come when least expected, but come it will for all that. We speak not of the reward in eternity, but also of the splendid compensation in time.

IV. PRACTICAL WORK OF CHRISTIAN PEDAGOGY

Rarely do we find among the accepted things of life what is not of some value to man. The question is always asked: What is it worth? What good is it? "*Cui bono*" is a proof that the same standard existed in every age of the world. The underlying idea of all this is not one to be repudiated. There is a shrewdness about it to be commended. In a way it is an application of the Scriptural advice to ally the prudence of the serpent with the simplicity of the dove. The guiding principle of all trading worthy the name was implied in the question put by the Saviour: "What doth it profit a man if he gain the whole world and lose his own soul?" "What will a man give in exchange for his soul?" Men's souls have been bartered away, are being bartered away, and the loss thereof is, in so many instances, never thought of and the priceless treasure is left in bondage forever. The maxim of men which seems to prevail more largely than any other is that it profits to gain the whole world, and hence the question has been expressed in a somewhat changed form: What doth it profit a man to gain his soul if he lose the whole world?

And what is the practical value of Christian pedagogy? It has a value that should give it a preference, even if all other things are not equal, over the pedagogy that is not Christian. It has the practical worth which all normal pedagogy has, plus the Christianizing energies that it brings to bear upon the training of the child. Pedagogy assumes the direction of many activities. When it is remembered that there are very few, if any, faculties in the child which do not, in some way or other, become in its hands a power which may be misdirected along the lines of moral responsibility, it

will be accorded that everything in the child may be cultivated for good or for evil, may be rendered Christian or not Christian. Immediately the evidence is in favor of Christian pedagogy. If one looks down the contents of any book on pedagogics he will perceive that there are numerous questions to be answered, numerous problems presenting themselves for solution. There is an abundance of material. As a case in point there is the table of contents in a work entitled, "Lectures on Pedagogy, Theoretical and Practical," by Gabriel Compayre, who, while a professor in some French normal school, is a member of the Chamber of Deputies. He has chapters on education in general, physical education, intellectual education, the education of the senses, culture of the attention, culture of the memory, culture of the imagination, the faculties of reflection, judgment, abstraction, reasoning, feelings, moral education, will, liberty, habit, higher sentiments, esthetic and religious education. This sums up the theoretical part, and is certainly enough for our thesis, which is that Christian pedagogy is of practical worth.

Its worth, in the order of intellectual culture, will depend on the value of its system and the skill and acquirements of its advocates, its professors. In the domain of theory, of ideas, it has within it the wherewithal to render incalculable service. The order of theory is momentous in its consequences. Disastrous effects in every province have flown not so much from illogical sequence as from wrong premises. Christian pedagogy, inasmuch as it is Christian, is luminous beyond any other. If genuine it is not going to advance views hazardous in any ethical way. To revert. Examining simply the array of matter presented by Mons. Compayre, we are struck with the massive importance of it all. We understand that if the truth is to be had at all, it should be had regarding general education, religious education, will, mind and habits. To go astray rela-

tively to these is to go very far astray in many other things vital in their essence. Not only is there a possibility of missing the goal herein, but, as is evident in the writings of a multitude of theorists, there have actually been wrong landmarks set up, and in many cases there is no question of reaching the goal, but the goal has been obliterated utterly. Given false notions about religion, religious education will be false, and the same is true of will, habit and soul. Hence when we investigate the worth, in a practical sense, of Christian pedagogy we are compelled to grant that on its moral side it is better in its influences than any contradictory system, that for will training, which is the essence of all training, it is without a peer.

This is high praises to give to Christian pedagogy, but it is neither exaggerated nor unmerited. It is only memorializing the patent and potent effects of our religion. When we are mindful of the saving truths taught and propagated by it, when we remember the efficacy of the Sacraments, when we recall all that the Church can do for the uplifting of the individual, and therefrom deduce all the blessings it has the power to confer on society at large, we are irresistibly led to conclude that the injection of Christianity into pedagogics is the introduction of a dynamic force without which education would be barren of results, there where results are most telling upon the constitution of social existence.

It might be said, and it may be conceded, that constant attention to the religious element in education may easily work counter to intellectual development. It is claimed that solicitude for the spiritual features of education may beget a conservatism which will send out into the world boys and girls, young men and young women, unfit to cope with those who have been reared in an atmosphere of a higher, or, rather, a more largely cultivated mentality. This is certainly possible. It is, however, accidental to the scheme, and it is

hoped that in time it will yield to strong and constant pressure as, in other lands and here and there in our own country, it has yielded. The spirit and the caution are certainly admirable. It is in conformity with the view already alluded to. It comes from a fear "to be the first by whom the new is tried." If this fear compels them to be "the last to lay the old aside" it is to be hoped that though the latest comers, they will soon forge to the front in their application of old-time courage to new-found obstacles. It will soon be realized that all they ask is a fair field and no favor.

This is only a statement of one of the obstacles which must be met and overcome by Christian pedagogy. There is no doubt that this science has a value of a very practical nature. What is primary in all education it furnishes, and furnishes abundantly. All that it inculcates regarding the origin and destiny of the child are in the direction of elevation. But it does more. It controls all the sciences by its dogmas and its commands, for they are the dogmas and the obligations imposed by the Church. Its doctrine is light, plentiful to guide the feet of science as it journeys on its magnificent voyages of discoveries. It does not trammel. It says to every intellectual agency to go forth and conquer. It repudiates no achievement of science. It places at the disposal of all, who will, the whole world of facts. It simply holds up a finger of warning. It says, in charity for the gropings of human limitations, to keep the eye uplifted and fixed upon the tenets of religion. It illumines all the sciences—all logic, all psychology, all ethics, by the flashing lights radiating from landmarks outside of which there is danger. What more can be said in its favor as a branch of learning than that it is so practical that it is helpful in every way. It is useful always, for always while it cheers and stimulates it protects and saves. Its value is eminently practical.

V. THE SUBJECT OF PEDAGOGY—YOUTH

What Father Faber writes in the preface to his "The Blessed Sacrament" may, and with greater reason, be written here. He says: "If any should censure me for writing another book on a subject on which so many have been already written, I would say in self-defense that I have not written with a view either of superseding the works of others or of teaching anything new, but I plead as my excuse the words of St. Austin, 'de Trinitate, 1. 3': 'Utile est plures a pluribus fieri libros, diverso stylo, non diversa fide, etiam de quaestionibus iisdem, ut ad plurimos res ipsa perveniat, ad alios sic, ad alios autem sic.' It is a good thing that many make many books, different in style but identical in faith, yet about the same matter, for thus the subject is brought to the attention of a larger number, some treating it in one way, some in another." Let this express a reason, if not an excuse, for these chapters on Christian pedagogy.

As was said in the beginning, pedagogy is the exploitation of the child or of the youth. Exploitation has one meaning only, if many uses and innumerable methods. Before proceeding to methods and uses, it will not be unprofitable to attempt a fathoming of the meaning. Derivation is always suggestive. Radically the word spells a filling out, a completing, a perfecting. To exploit is "to put to use," "to make completely available," and again "to search for or after," "to explore in quest of." As a noun it takes on the import of a deed, an act, more especially an act marked by heroism, spirit, daring or adventure. Evolved into "exploitation" we have a term indicative of the process of bringing out into use of hitherto neglected

natural resources. Recent lexicographers affirm that, in these days, it means to use these resources in selfish schemes, for one's own advantage without regard to right or rights. Many as are the meanings of "exploitation," there is no doubt that it expresses clearly enough what is understood by pedagogy. In fact, there is not an acceptance of the term which can not be applied to pedagogy in part or entirely, and to its aims, whether in the hands of manipulators that are selfish or self-sacrificing, lofty or mean, satisfactory or otherwise. For every use of the word we will find theorizers and theories in pedagogics. Whatever can be exploited, the child is. The child is a mine, is a quarry, is a country, is everything and anything that can tempt an explorer, a discoverer, an adventurer.

It is of this child, this youth, we are compelled to investigate the being, the essence and the nature. Youth is a sunny world—it brings with it a light and a smile. It appeals to every one of us. It looks at us so brightly—does youth—so clear-eyed, so unafraid. We know it so well. We had it, all of us, once—alas! only once. It is because it comes but once, it is because we only know it came and went that it is so eloquent in its appeal. It is so beautifully lovable. It is because we all recall, we all remember it, because it has charms to soothe, aye! and sometimes to inspire, that we dwell lingeringly upon it. It is so wholesome and breezy. Yet all we know of it is an argument in favor of anything that enlightens, that helps it. For this or that reason a man may not wish it back, but at some time or other every man has turned yearningly toward it. For that it was the theater of much bitterness or the prelude to much suffering one may not regret its passing away, but who is there, thinking of its chances, its possibilities, of how different the present would be had the days of childhood been better lessoned, how lighter the burden, and how less poignant the remorse, and how higher the plane and

how purer the soul, and how stronger the strength of age would be if, on a certain day in a year that is fled, young feet had turned down a different path—and it was so easy then to take that other road—who thinking of all this would not gladly fling the present to the wind to awaken a child again, even in poverty or in an age void of all the luxury and comforts and progress of this century—just to have another chance to smooth away rough-hewn ends? The wish is vain. Yet there is some way of atoning. There is always compensation. It may be found in so many manners, and is not difficult of attainment. Chief among them might be placed the exploitation of the child, an exploitation which, in addition to ways and means, enriches the child by one's own experience, by lessons learned from one's own childhood, one's own youth. "I love God and little children," said Richter. God loves little children and loves those who love them, who help them lovingly. God has punishment for those who hate them, above all, those who hate them unto the hurting them, whether the harm comes to body or to soul, and surely if injury is done through mind to either or to both.

A review of the characterizing of the young necessarily determines the field of any real or so-called science appertaining to the training of the child. What compels attention to this important theme is the utter helplessness of the child. This, in a large measure, is a protection. It is more, it awakens sympathy and thus brings assistance, which is a step in advance of protection. The child must not only be safeguarded in its destitute condition, but must be assisted toward methods of self-preservation against dangers of body and mind, which perils are certain to overtake it. The needs of the child in the beginning are emphatically physical. Here the idea suggests itself that one of the first principles of all pedagogics is that both on parents and teachers lie, in varying measure,

duties toward the physical and mental protection of the child from the very beginning. These duties spring from fundamental rights inherent in the child, and they devolve with crushing weight upon fathers and mothers who created for themselves such obligations, created them with forethought when they brought the infant into existence.

While the exigency of very young childhood seems to be exclusively material, it is not altogether so. Mere infancy is but the beginning of all things, but this beginning is so fraught with consequences that sometimes it is possible for foundations of such a nature to be laid that upon them no superstructure but an unsafe and tottering one can in the hereafter be erected. This holds, whether the future be looked at from a moral or a physical point of view. Habits, for example, may be acquired which not even a whole lifetime of endeavor and battle are equal to cope with successfully. The physical all through man's career has much to do with the moral. It is beyond question that both combine with the making of one indivisible unit, the component factors of which always and inevitably react upon each other. The old formula for human perfection advanced by the ancients and so frequently quoted by all the centuries is luminous in all its bearings. "*Mens sana in corpore sano*"; a healthy body and a healthy mind are the requisites of proper and adequate development at all times. Experience illuminated by this view has brought into prominence hygiene, with all its ramifications and adaptations, and has organized a code of regulations which can be violated only at the expense of moral as well as physical soundness. Nature has given to parents instincts which if followed will conduce to the absolutely total welfare of the child. Science has flooded these instincts with light to such a degree that fidelity to their dictates has become for all

parents a task that is not beyond their powers, no matter what their condition.

But the child grows apace, and so swiftly that almost like an apparition flashes upon the family the boy, the girl. The loveliness of both as they take on the winsomeness of budding intelligence and general attractiveness is almost a shock to the parents, albeit a pleasant one. It is precisely the moment when every precaution must be taken to achieve the initial success of providing for most perfect culture of this blossom into healthy and comely flowering. It is precisely this moment in which cautious and wise treatment is called for. How much watchfulness is required only the father and mother are aware. It is precisely the moment when they must come into closest co-operation if they wish to bring to maturity the nursling committed to their care. Now, if ever, must mutual love and self-sacrifice combine to prevent any evil influence from shattering the realization of their fondest hopes.

The chief formative agency, for very providential reasons, without doubt is exercised by the home in the earlier years. Home education, however, as time goes by, must yield part of its sway to the school. Herein lie the greatest dangers. What is the school going to do for the youth? What kind of environment is it going to create—environment of teachers, environment of companions? Bitter and anxious moments will be passed by the parents, as they think of the perils to be faced. Pedagogy comes to the rescue, at least so it pretends. What the pretention is worth remains to be investigated. There is no obligation more binding, just as there is none more difficult of fulfilment on the part of the parents, than the selection of the school and the teacher. Christian pedagogy, if true to its principles, may trace a standard of choice and in so much be helpful. What its affirmation on this point is there can be no

manner of doubt. It all goes to show how momentous the position of the parents is at this period.

This all helps to demonstrate how much everything relating to the child are elements of a problem which, at all times, faces the parent, the Church and the state. Of all problems youth is the greatest. The possibilities of youth, its possibilities in the present, its possibilities in the future, are innumerable and perplexing. They prophesy benefit or they menace disaster to family, to Church and to state. The whole fabric of society rests upon the child. What can not the child do when it advances into manhood? The history of all great men is the history of the child. As the child was so was the man. Never a truer word than that the child is the father of the man. Is it any wonder that the two great powers of civilization, the Church and the state, await with solicitous expectancy the development of the young? Is it any wonder that the state claims supervision in the matter of pedagogy? Is it a cause of surprise that the Church displays a deeper anxiety and fights for supremacy to the last ditch? Both see that everything is at stake. Yes, pedagogy deserves watching—for there is a pedagogy which adds righteousness to enlightened citizenship, and there is a pedagogy which merits the reprobation uttered by Christ (Matt. xviii, 6). It were better for it that a millstone should be hanged about its neck and that it should be drowned in the depth of the sea.

VI. HOME EDUCATION

Much has been written and said about home education, yet not all has been well written or said, nor enough. It by its very nature is an ever-recurring topic, and calls constantly for discussion. This is especially the case now when the home in so many instances is being assailed by enemies whose determination can not be overestimated and by theories pregnant with principles destructive of this sublime agency for the upbringing of the child. And the pity of it all is that the traitor is of the household. The fortress is absolutely impregnable, if the inmates are knitted together in closest bonds for the maintenance of rights which are among the most sacred bestowed upon man by a bountiful Creator. But it is always thus where the providence of God is involved. The more necessary an institution is for the welfare of mankind the more persistently and effectively is it hedged round by a solicitous divinity. As far as man is concerned, the home is everything for him and it means everything for him. Nor is home a mere structure, a mere abode, a roof under which he is to find shelter against the elements. A home is more than that. If not, then it signifies just as much as the stall signifies to the ox or the nest for the robin.

A home firmly cemented in all its parts is a home anywhere and everywhere. It is not a structure of wood or stone; it can be either a palace or a hovel. It is there where father and mother and child are, but the father and the mother must have at least the heart of a mother and of a father; but better yet if both heart and mind in each dedicate all their energy to the safeguarding of the highest concerns of the child here and hereafter. The atmosphere of the home must be impregnated with love and devotion, else there is no

home, else the home instead of giving nurture and development to the child, but presages incalculable evil for the days to come. Unfortunately, there are too many homes which are not homes, homes in which the child is as surely orphaned as if death had snatched away the parents. When, therefore, we speak of home education, we refer to an education which is provided by a father and a mother united in mutual love and directing all their activity to the fostering of the child and the preparing it for the paths on which it must travel and which are always bristling with perils of a nature to make parents not only solicitous, but eager to undergo any sacrifice rather than send out the child into all the dreariness unequipped for the journey.

The child's education, it has been more than once hinted, begins with its first breath, and its first breath is drawn in the arms of its mother. Needless to say that the mother more than the father will have to draw upon all her resources in order to perform adequately her duty. By her patience and long suffering she is called upon to contribute her very large share to the comfort and happiness of the family circle. In the beginning she will have more intimate relations than the father with her child. How much she is able to do is beyond calculation, and also beyond all reckoning is the harm she can work. It was never, however, the intention of nature that upon the shoulders of the mother was to be laid the whole burden of education. The father comes in for his part, which is not to be minimized, and which increases as the child advances in age.

In the previous chapter child-nature was considered, and from the essentials of that nature are deducible all the obligations which are paramount in the home. What is it in the power of home to do for education? The answer is, What is it not in the power of the home to do? The child is "wax to receive and granite to retain."

It is the flexible period—the period of childhood. All inclinations, tastes, dislikes, loves, hatreds, prejudices, customs, habits, passions, are in a pliant condition and can be bent one way or the other. Success is obtained only at the price of eternal and unwearying watchfulness. What a golden moment both for foe and friend of the child! What study it calls for and what skill and what tact and what forbearance, so that the golden moment may bear, in the afterdays, harvests of blessings and good deeds. It is the crisis of crises, and is pregnant with results that will abide, for itself and for others, here and hereafter, be they baneful or not. And yet how often the home, the nest where the child spends its first spring time, the home where the parents' each fond endearment tries to tempt their offspring to the skies, is invaded by enemies wilder than wild beasts, whose inhuman task seems to be to hush or to mar all the music of that sphere, which ought to be safe from all intrusion and hostility! There is the domestic foe, which is born in the very bosom of the family, and which, if not crushed, will assume giant proportions and obliterate every vestige of home. The home has but one end in view, and that is to shelter wife and husband who love each other and whose sole aim is to bring up the child or the children in the fear and love of God. The basis is the love of God. The love of God is the beginning, the middle and the end of the home. It is the home. As it is maintained—that love of God—so is the home. Without it the home is a landscape without the sun; and a sunless landscape means the absence not only of beautifying but of vivifying rays and heat. Let the sun of the love of God go down on the family and lo the night starless and with no forerunner of another dawn! Where all the conjugal virtues reign, there is home, with all its colossal efficiency for the unbringing of the child. What untold misery the dimming of these lights of home

brings to mother and to father and to child no one but they themselves know, but how often that is the wretchedness of the situation is discovered in everyday experience, in the journals, in the police and divorce courts. How far-reaching the consequences from this source are, consequences involving the integrity of the individual, the purity of society and uprightness in the state, is beyond the reach of calculation.

The only apology to offer for this brooding over horrors is the frequency, the almost ubiquity of the peril. The monster stalks up and down the earth, like its progenitor and inspirer in the days of Job. There may be the yellow peril endangering the peace of nations, and the press peril threatening conscience and purity, there may be the pest and the plague peril decimating the races of men, but these are almost blessings compared with the home peril, compared with divorce, which destroys the family and flings out the helpless child to drift at the mercy of every current and to be cast upon any shore save that whereon light from the countenance of God doth shine. Yes, therein lies its greatest menace. It strikes at the education of the child. No education is complete without home education. No training can take its place, for it is a training imperatively demanded by nature and ordered of God in the beginning when He made man male and female and bade them increase and multiply. There is a silent chord whenever the boy or the girl has not been brought up under the influence of the family.

It is an old thesis in ethics that conjugal society was intended by nature, and grew out of many exigencies, not least among which is the claim of the child to be developed throughout all its activity. The same ethics holds that, while it is supremely necessary for the race, it is not obligatory on any particular individual or on all of the race. It is a society formed by a deliberate contract, which

claims what is essential to every other contract, and it adds the proviso that when once entered this state and this compact are to endure as long as both parties to it survive. By its very nature it forbids that separation which nullifies it altogether and which is tantamount to the declaration that the contract was not perpetual and indissoluble. In other words, nature proclaims with a loud, imperious cry that divorce is a crime, heinous, and not for one single second must its perpetration be tolerated. In fact, the marriage contract, from the significance of the end which God prescribed for it and nature determines and religion teaches and the Sacrament ratifies, is inherently possessed of two essential qualities, unity and indissolubility. It can exist—this partnership—only between one man and one woman. This unity is inseparably connected with wedlock. The question of the tie being so forged by nature that nature and nature's God vigorously protest against and reprobate the rupture thereof, is the grave and all-consuming question of our century. Not that there is very weighty and scientific discussion. Somehow or other, the heart of man is on the side of reason, that is, the hidden heart of man, and it may not be beyond the truth to say that, as only the fool says in his heart, there is no God, so only the corrupt, only the sentimental, only the fanatic, only the debauchee, says in his heart that divorce is within the claim of nature and nature's laws. In the savage breast there may exist sentiments contrary to the perpetuity of the marriage contract, but such sentiments are not based on enlightened reason, and are attributable to a low moral culture, but not as low as that civilization to which will surely descend the race which, while it fights against the child pre-natally, asks for a license to break at will, or for very trifling reasons, the union which made him and his spouse one in the one flesh. Divorce must be anathematized for more than one

reason, it must be anathematized for the sake of the child. Not merely for the sake of the integrity of the parents and the welfare of the child, but because of the child, for the sake of society and of the nation. This is patent when one reflects that the child of to-day is the citizen of to-morrow. The child is the pivot of the world, and on him and for him all human activities revolve, and the home was made for him just as the nation was made for him. What, then, is home education? It is the education of love, devotion, conjugal fidelity and submission on the part of the parents. It is the example of the parents. As the parents are so will the home-training be. It may be argued that not infrequently out of the best of homes come the worst of children. This is not on account but in spite of the home. The exceptions are many and pitiful; but the law is inexorable—that to the home belongs the initial molding of the child. Nor can we state that a child ever loses entirely the efforts of home influences, no matter how prodigal-like he may run his career. Home is never utterly forgotten. Homing pigeons, no matter at what time or in what clime or in what stress of weather or how great the distance they may be loosed, make straightway for their shelter. May it not be so for the young man whose childhood was spent beneath the roof of a virtuous happy home? The storm may rage, the seas on which he voyages may be far from the dwelling of his childhood, and yet in some God-given moment he will catch a sight of it, and after one long swift flight may find himself in his mother's arms again.

VII.—THE SCHOOL

When the child enters upon school life, it is launched on a sea, the perils of which are numerous beyond all calculation. Still it is a sea the journeying over which is inevitable and one that must be traversed under sane and skilful pilotage. When we praise education we are indirectly praising the schoolmaster, but, alas, while we point to his efforts with pride and gratitude we are often compelled to execrate him because of irremediable harm he, not seldom, is responsible for.

Perhaps it were well to keep our encomiums until the child has run its career, for it is only then that we find ourselves in a position to know the value of the schoolmaster's work. That his vocation is a very high one there is no gainsaying, but that he can wield his influence as much for woe as for weal is equally incontrovertible. It is no wonder that parents find that the first, and perhaps most intricate problem, they have to solve with regard to their child is the selection of a school. It takes all the home training which the family can impart to stand the wear and stress of school influences. The standard which guides them in their choice must be high scholarship, high integrity and a companionship with the best comrades. Even with all this secured there are hidden dangers undreamed of, all which goes to show that the accountability which devolves on fathers and mothers and guardians is very heavy at all times and perhaps never more so than when the period arrives to send the child to school.

It must be remembered that in these chapters pedagogy means the development of the child physically, intellectually and morally; nay, more, that moral culture is preferable in itself to every other.

In the schoolroom it is possible to dwarf all development. It stands to reason that the best school is that wherein physical, intellectual and moral soundness are procurable. It stands to reason that if the triple integrity which is so necessary to complete education be in any way defective, in so much does the school fall away from the standard. We are justified in demanding of the schoolmaster a guarantee that he is able to furnish these requisites. We are justified in exacting that in the schoolroom nothing detrimental to body and mind and soul-growth be founded.

Pedagogy is undeserving of anything but censure if it is unable to secure in reason the goal of all training, and it becomes more than censurable if in any of its methods or principles it is destructive of what makes for the best in individuals and nations, that is high scholarship and lofty character. It is impossible to exaggerate what may be called the essential meaning of the school. Parents have every right to expect from those to whom they entrust their children characteristics of mind and characteristics of character which will give them some assurance that they have not delivered their boys and their girls to some devouring Moloch eager for their defeat and destruction. What can be said of so many things can be said of learning. There is education and education, there are schools and schools. There are schools bad, good, and indifferent, and schools imperfect and more or less perfect. The absolutely perfect school, for obvious reasons, has never been, does not, nor ever will exist. A professor here and there may measure up to the standard, but all the professors never.

So it is with system and methods. Sometimes a reliable method may be manipulated by a competent teacher, and, again, sometimes a teacher will capitalize with a system that many have condemned as not only useless but pernicious. A system may be defective, as

is undoubtedly a system which recognizes no training in morality. A system may be unsafe, as it admittedly is when built up on a basis subversive of all morality. A system may be so exclusive as to be applicable only to those of supranormal ability, or so inclusive as to become inert and superficial. It is these possibilities which pedagogy must reckon with. They are contingencies which must always be considered, otherwise they impede or wreck. One who knows experimentally how hard and ungrateful a task education is, will always remember how at unexpected moments and in unexpected ways the path was blocked, and so stubbornly, that further progress was not possible, nay the delay seemed interminable, and sometimes not only were there stoppage and delay but the employees had to be discharged and the whole machinery of the road readjusted.

No school is to be taken on faith. It must be asked to show its credentials, which can be nothing else but its achievements in the past. If it is the maker of a history of boys and girls who have become men and women cultured and refined and upright, then there is patent a foundation of trustworthiness which may allay some of the parental apprehension. The school is, after all, a tree in more than one meaning, and as the tree is known by its fruits so must the school be known by its results.

Alas! upon how many schools, even in these our times, has the blight of the barren fig tree fallen? Not only the blight, but the curse. The dead tree may be cut down and cast into the fire, for at the worst it but cumbereth the ground. But the barren school-house—barren of all healthy fruit, while taking in the life-giving sources from the earth—arrests the progress thereof and, eliminating all vitality, holds out to the eyes of society stunted and rotten fruit which must cumber the state until the grave opens, which

must not only cumber the commonwealth, but must lie where it falls, a stench in the nostrils of men, an eyesore as well, and a pest-center whence swarm the germs of a thousand moral diseases each worse than the other, dealing death in countless forms throughout the whole social fabric.

Have there been such schools in the past? Are there such in the present? We have but to look around to find how, though in life, we are in the midst of death. The question is unnecessary. The existence of these schools is as evident as the sun, and coextensive with all civilized portions of the globe. The more the pity! School life is a crisis. The parents are conscious of it and the children discover it later and at times and not seldom regret the moments—those so pliable moments lived under its influence.

The teacher is such a force behind the doors of the classroom. He can do and undo so much. He has full sway in his little kingdom. Unless under very favorable conditions he has but one end in view, his own reputation. Reputation to him means dollars and cents. Inspectors will inspect the surface of things only, they will interrogate regarding reading, writing and arithmetic in all their variations. The real life of the child is beyond their ken. If the teacher is up and proves that the scholars are up to the standard, the inspectors retire satisfied with themselves and with him. This is the sum and substance of education as it is estimated the world over.

Sometimes the deficiency of the school is supplied by the home, before and after the sessions. But what is it where the home-returning is not daily, but at the month's end or the season's end? Better drop the curtain. Pedagogy has a sublime mission in the school, but infidelity to that mission will work disaster immeasurable and the ruin, where pedagogics are imper-

fect or incomplete, will mean entire wreckage—that is of mind, and soul, and body.

The school life of a youth is a test of his character. He is tried therein constantly and in many ways. His age is a formative one. Senses and mind are “wax to receive and granite to retain.” If the school is a boarding school, the influences to which he is subjected are as powerful as they are many. Pupils have returned home after an absence of months, and sometimes of years, and how keenly and anxiously they become the observed of their parents and their friends and associates! They have been in a mill of some kind, the whole world knows, and the results are being spelled out. Some have been made men and women of a perfect stature. Their manhood and their womanhood are sterling. Some have lost everything they had which was worth the having. They return to the bosom of the family weaklings in principle and habits.

This can happen in all institutions of learning no matter how well equipped, but how much more surely will it happen where, while character is being put to the test, there is not the refuge of high moral culture. What will be the results in a college chartered by government, in which a testamentary proviso is admitted to probate, that “no ecclesiastic, missionary or minister of any sect whatever is to have any connection with the institution”?

What is to be the destiny of a nation, of a democracy, that by an edict not only paralyzes, but makes impossible every attempt to irradiate instruction by the torch of religion? What indeed? St. Paul (Rom. i) sums up the consequences of changing the glory of the incorruptible God. History repeats itself and will repeat itself always.

VIII.—THE HUMAN SOUL

The pedagogical system which excludes the Christian view of the human soul is incomplete, and in so much not salutary; and because the incompleteness involves what is paramount in the child, it becomes in its entirety unsafe, and so defeats its own end. The desire of novelty has always been a mental disease of the race, and has led to disorder and disorganization in the intellectual zone. That a thing is new is no guarantee of its truth, neither is it a proof of its falsity. It were a matter worth the labor to speculate how far fundamental truth would be advanced to-day, if the efforts of men had been in the direction of conserving and strengthening it rather than in the direction of substituting untried ideas in its place. If the intellectual struggle had been on the side of well proven principles, how clear the mental atmosphere would be to-day and how serene the heights on which inexpugnable verity has the right of unfurling its standards. If love of truth, in other words, instead of love of novelty, or the desire of being in the opposition, had been the motive power since the dawn of everything, how widespread, how solid, how secure would be the throne from which that same truth would dispense its saving influence to all.

So common has the concupiscence of eye and ear and mind made this itching for novelty that the time has come when the man the most original, is the man who plants his feet stubbornly on the side of truths which for so many centuries satisfied so many minds, and now give solace to multitudes who in matters of general concern adhere faithfully to the doctrines of other and older generations. How many theories have been advanced regarding the soul of man! They have no standing among those

who reason sanely and without passion or prejudice. Not one of those theories but uncrowns humanity. Not one of them is worthy of the normal aspirations of the normal man. Not one of them illumines or encourages or uplifts. Not one of them dignifies man.

Whence comes the intense eagerness to strip man of what ennobles him and elevates his whole nature? Whence this frenzied attempting to blot out the only things that make life here on earth worth the living? What is the race if there be no God? What is man if his soul is a perishable thing? What is life if there is no religion? It would seem, were it so there were no God, no religion, no immortality, that he should be hailed as a benefactor without parallel who in some magic way were potent enough to hypnotize the world into the belief that they were not brain-figments but substantial realities. This apparent hatred of what is man's richest possession, this persistent determination to steal from him what is better than all that has been proclaimed as substitutes, springs from some agency inaccessible, but real, that is inspired with no love for man, but with a hostility determined upon the destruction or the squandering of what is his best inheritance.

If the idea of God has distilled through the alembic of fancy and distorted logic into a concept which is neither God nor man, is it any wonder that the human soul has been so bespattered by the sprinklings from minds gyrating convulsively through intellectual spaces that we are unable to recognize it either as human or spiritual? All the efforts of man's ingenuity should be in the direction rather of elevation than degradation. This is in nowise true of the treatment which the noblest part of man has received at the hands of soi-disant philosophers. From the beginning it was considered a spark divine. It is not spirit but matter, say some. It is an entity distinct from man's body, but still material, say

others. It is a part of the nervous system, proclaim others again—a superior nervous activity of which the functions are sensibility, “motricity,” vitality, locomotion, intelligence. The brain alone thinks, but the medulla oblongata feels. The soul circulates through man as the blood does.

These and many other views are promulgated by the old world and new world propagandas, and by their theories they are differentiated and classified as dynamic, mechanical, geometrical and atomic sensists or materialists. One is tempted to ask what has the poor human soul done to men that they are so eager to drag it down from its high estate. Why are they so envenomed against themselves that they prefer to herd it with the beasts of the field rather than consort with angels?

The soul—its nature and existence—is tossed upon an intellectual sea, hither driven and thither driven, by contending winds of doctrine. This is certainly to be deplored, nor is there anything more deplorable in the whole experience of the soul than this, that the spark be stripped of its divinity and then extinguished altogether. Yes, there is one calamity more appalling for the human soul, the calamity which condemns it to death and despair eternal. If the soul is a perishable thing, then let pedagogy de-christianize itself and develop faculties with a temporal view and for temporal use only, let the mind grasp worlds of thought and the senses enjoy without let or hindrance every pleasure within ken, let the wheels of education revolve tirelessly in the production of weaklings and degenerates for the destruction of the race, then let there be two worlds only—the world of mind and the world of sense—and let the world of morality fall to pieces and leave not a wrack behind. Is this man, is this manhood? Is this life? Is this living?

There is another human soul—the soul which God made and is making, or rather creating, whenever a man is conceived, the soul which man makes so many incomprehensible attempts to unmake. It is the soul according to reason, according to revelation, according to faith—it is the soul which is a possession to be proud of, a soul that dignifies, ennobles, regalizes. It is the soul which all understand, it is not that confection of unreason which is not intelligible and which uncrowns and degrades and destroys now and always. It is the solution of all perplexing riddles—this soul. It has been involved in all the great cataclysms of history. It explains, in its marvelous liberty, the primeval prevarication, it makes manifest the dealings of Providence with the world, it helps toward the explanation of the redemption, of the Church with all its Sacraments and its splendid ritual. Had there been no human soul as the Church expounds it to all her children, there would have been no Eden, no Christ, no Church.

Just as surely as God made the world and everything in it for His own glory, so has He created every human soul to glorify Him in an ever-abiding city in strains which can come only from lips spiritual and immortal. The youngest Sunday-school child is taught this sublime fact, and the truest pedagogy is the pedagogy which, no matter how it trains or where it leads, illuminates all the windings by the light which flashes from this great truth, this undeniable fact. Open the first page of the Catechism, and, lo! how it all takes possession of the faculties of man. It is the preliminary of salvation, it is the key of heaven. Learn it not, and God will never be known. Learn it and keep it—that is, let it seize upon the mind and heart—and then God will be known and possessed for always. That first page bears repetition.

Who made the world? Who is God? What is man? Why

did God make you? What must we do to save our souls? How shall we know the things we are to believe? These are sweeping questions, these are insistent questions. They have been asked since the beginning of the race, and they will be asked unto the end. What are the answers?

God made the world. God is the Creator of heaven and earth. Man is a creature composed of body and soul and made to the image and likeness of God. God made men to know Him, to love Him and to serve Him in this world and to be happy with Him forever in heaven. To save our souls we must worship God by faith, hope and charity, that we must believe in Him, hope in Him and love Him with all our heart. We shall know the things which we are to believe from the Catholic Church, through which God speaks to us.

These few lines teach what is essential regarding the origin, the mission, the destiny of the human soul. There is nothing worth so much to a man as is his soul. It is the spiritual substance from which flow to his whole being life, sense, intelligence and will. It is susceptible of development, of a development worthy of its exalted nature. It can not die. It can not be ignored. Pedagogy must state the problems of the soul first, their solution and its training must be found in all pedagogical plans. No education scheme is complete without this. The importance of the soul has held its place from the first. No theories have ever negated logically what faith teaches concerning it. All that is demanded is that the claims of immortality be not disregarded. They are throned high, they must be sustained there. Other views of pedagogy are inadequate, and the systems which emanate thence can not be relied upon, and certainly merit not approval, but condemnation.

IX. THE HUMAN BODY

Systems of pedagogy are colored by the principles which they propound and defend, and they are no stronger nor weaker than the axioms upon which their superstructures are reared. If they are addressed to the whole individual, they put on at least one indispensable quality, the quality of universality. If they are concerned with this or that faculty only, they have the demerit of incompleteness and in so much are defective. If they exaggerate one point of education unduly, then, in proportion, they defeat their own ends and are to be blamed and rejected. This is especially evident when the human body is under discussion—the human body about which there are maxims many and divers. If properly co-related these conduce to proper development; if not, their growth is either stunted or in some other way abnormal.

In these chapters the view is constantly kept in mind that in education Christianity throws light on every ramification of pedagogy—it conveys direction for the upbringing of the child in all its constituent elements. It has a care for the soul and also for the body. Its attitude, since the very beginning, has confronted all the ages, and to-day as in the earliest times that attitude has not only not changed, but has become more determined. The Master yearned that little children should be suffered to come unto Him, and to His Church He hath bequeathed the same longing. He has made it mandatory. How wilful has been, and how bewildering the groping of the young who have not been suffered to come unto Him! Into how many far-off countries have they not wandered, and how distant from ideals have the countless children of these children not been banished! It is this straying which has written the most tristful pages of history; which has in this twentieth century

left upon our generation the legacy of irreligion and iniquity, under which it groans. Hence is it, why pedagogy, unto which Christianity has not been injected, is not only anemic, but diseased and pestiferous.

The philosophers from Thales to Haeckel, have theorized about the body of man. The teaching of Christianity has been warred against always, and will be until the end. In fact the world is divided into two camps, the camps of the Church and of the world. By the world is meant the unadulterated outcome in thought of what may be termed the human spirit left to itself, which an eminent writer has described in words as simple as they are true.

"It is necessary that I should ask my readers to remember what theology teaches them, that there is such a thing as a definite human spirit, the spirit of man, and of fallen man, and that it has ways and operations of its own which exercise a very material influence over the whole of our spiritual life. What is usually taught about it may be briefly stated as follows: There are three spirits with which we have to do, the divine, the diabolical, and the human. This last is a distinct and definite spirit of itself, and consists of the inclinations of our fallen nature when not allied to either of the other spirits. So that the mischief that it causes in the spiritual life is chiefly of a negative character. It is known by its always gravitating, independently of any satanical impulsión, to peace, comfort, ease, liberty and making ample provision for the body."

This is a prevalent spirit, and it is a hard spirit to defeat. It controls not only habits, but views, and is at the bottom, but not always innocently, of scientific moralizing. What are the thoughts uppermost in the mental activity of many of the race to-day regarding the body? By some it is considered as the highest

visible expression of man. Behind it there is an energy which displays itself in marvelous concepts, judgments and reasonings, which, however, are only more refined results of corporal sensations.

Thinking is but higher feeling—Genius, no matter what its accomplishments and discoveries, is only privileged matter with a more perfect power of refining consciousness, personally. What are all these things? Only an impulse stirring in the aggregate of molecules which make up the body. The man is a body only—no more. From head to foot and from eye to soul, there is nothing in him but extended cohesive, gravitating matter. Man is but a machine—very perfect, very wonderful, but a machine. He is, as is a music-box, complicated, automatic.

This is a view upheld not by men who lived so long ago that their experience of the race was short and limited, but by men who have, in their endeavor to solve problems which puzzle them and annoy, not only a to-day or a yesterday to consult, but are heirs of the results of the conscientious thinkers of all peoples and of all climes and of all ages. They have placed their kind, that is their fellow-man, in their retorts and have drenched him with their chemicals, drenched him soul and body, and lo the residuum, dust and ashes. That is their formula. That is all that man has been, is, and will be. Man from dust came, and unto ashes will return.

Scriptural this, it is true, but it was not spoken of the soul and, because it was not, the higher view must be taken, otherwise pedagogy is unfit for the task it assumes to perform. Man is not body only, but soul as well. Soul and body are inseparable companions during this pilgrimage. The life journey ended, then the parting of the ways is reached. "The silver cord shall be broken and the golden fillet shrunk back, and the pitcher be crushed at the fountain. and the dust return into its earth from whence it was, and the spirit

return to God who gave it" (Ecl. xii). The first man came from the hands of God, immortal not only as to soul but also in body. "God created man incorruptible" (Wisd. ii). Adam's immortality of the body was not a consequence of his nature. It was a gratuitous gift of God. Adam sinned and forfeited for himself and for the entire human race, not only the supernatural, but the preternatural gifts which he enjoyed, and among his preternatural gifts was bodily immortality. This is Christian teaching, but it conveys another truth. "For I know that my redeemer liveth, and in the last day, I will rise out of the earth and I shall be clothed again with my skin and in my flesh I shall see God—whom I myself shall see and my eyes shall behold and not another, and this my hope is laid up in my bosom" (Job xix).

In this way does faith complete the story of man's body. In its adherence to this doctrine and in the logical inferences therefrom must all physical culture and all hygiene be tested. When this teaching is respected there will be very little room for apprehension. Where it is not the underlying principle of any science which has the human body directly or indirectly for treatment, then the human body is not respected and there is no reverence for man, his origin is disregarded, and his destiny hangs trembling in the balance. Man's body and soul are intimate fellow travelers here below. The intimacy is of the closest. The soul can harm the body and the body can betray the soul. There will come moments when the eternal destiny of each will depend on the surrender or the victory of the other. If the soul is saved then it will be well for the body too. How simple the Catechism statement that we must take more care of the soul than of the body. The body has a right to rebel if the soul conceives thoughts or desires which are below the dignity of the one and compels unworthy action from the other.

The soul is in its own privilege when it declares to the senses, no matter how imperiously, the law of so far and no farther.

It may come to such a pass, such is the paramountcy of the moral order, that the soul will be obligated to consent to a severance of the tie that binds it to the body rather than comply with its imperative demands. "If thy hand or thy foot scandalize thee, cut it off and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet to be cast into everlasting fire" (Matt. xviii).

These are hard words, but they are uttered by divine wisdom and apply to all who minister unto the growth of the human body. They are words uttered before the foundations of the world and they abide forever. They have never been disproved. They do not stand in the way of wholesome bodily development. They do not contradict public or personal or domestic hygiene. They do not impede healthy exercise. They do not invade the field of wholesome athletics. They are not in the way of general sanitary improvement. They approve of everything that helps to make life, physical life, a benefaction and a pleasure. They are not enemies of pathology, therapeutics or medicine or surgery. If followed the body will be a storehouse of healthful delight and a helpful companion to the soul. They advocate a sound body but they authoritatively insist on the sound mind. They are opposed to no advance of science, and they interfere only when science is pursuing false lights, only when science becomes detrimental to its own highest and truest interests. They make for all that is worth the making for. They dignify the senses and they prepare the body for the ravishing consummation of the hereafter when that which "is sown in corruption shall rise in incorruption, is sown in dishonor shall rise in glory, is sown in weakness shall rise in power" (I Cor. xv, 42, 43). In these truths lie the dignity of man's body and the dignity of the pedagogues who worthily care for it.

X. THE SENSES

The senses are the doors and the windows of the human soul. Through them the soul looks out on the exterior world and through them, also, it receives its impressions of all that makes up the visible universe. It is of moment that a clear view should be had, and of moment too, that all that enters should be questioned. The five senses are ever alert and inquisitive, and much need, indeed, is there of a supersense to stand sentinel and control every movement, every tendency, and every impulse. This is simply stating what has been inculcated by every moralist worthy the name, from the first unto the latest. It would be the duty of this supervisor to distinguish between the weak and the strong, between what is fit for the weak and fit for the strong, between the partakers of strong meat and the partakers of milk, because "Strong meat is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil" (Heb. v, 14). By custom the senses may become evil or may become good. This is proved by experience and is emphasized by that oldest monitor of the race, Holy Writ.

We are told of the eye made evil, and of the ear uncircumcised, of the taste of death, of the savor the Lord will not smell, of the flesh that touches any unclean thing. St. Paul tells us of the diversities of graces and diversities of operations, and how all these things are and the same spirit worketh, explaining everything by the unity of the members and the body and exacting from every sense a function of honor, all working for better gifts and in a more excellent way (I Cor. xii). In all he says there is suggested a higher training for the senses, a more excellent

way. For there is an eye that sees not, and an ear that hears not, and a nose that smells not, and a taste that tastes not, and a touch that kills. Better have none of these senses than let them see, and hear, and smell, and touch, and taste the things they should not. Here Christian pedagogy has the lines of its task clearly marked out.

It is a far cry from the revelers who sang: "There is no going back of our end for it is fast sealed and no man returneth. Come, therefore, and let us enjoy the good things that are present and let us speedily use the creatures as in youth, let us fill ourselves with costly wine and ointments, and let not the flower of the time pass by us, let us crown ourselves with roses before they be withered, let no meadow escape our riot, let none of us go without his part in luxury" (Wisdom ii, 5-9). Yes, a far cry, indeed, it is from the revelry of these sensualists to the exclamation of St. Paul (I Cor. vi, 13-20): "Meat for the belly and the belly for the meats, but God shall destroy both it and them, but the body is not for fornication, but for the Lord, and the Lord for the body. Know you not that your bodies are the members of Christ. Or know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God and you are not your own? For you are bought with a great price. Glorify and bear God in your body." This is the Christian pedagogy of the senses. Its mission is to teach the senses that they are not to be allowed to work their own sweet will, that they are to be brought under subjection. This is certainly making for the creation of a sound mind in a sound body. This certainly is a doctrine in which one "can bathe and be clean and slake his drought." Any other doctrine is the doctrine of death. Sense-training is by all means commendable.

The use of the senses and their best use is commendable, but only their best use. All that has been said about the human body is true of the senses. In fact only by regulating the senses do we control the body. This is an irksome teaching for an age in which luxury is the lap in which so many love to repose. The luxury of the age is appalling. The sins of to-day as the sins of days long ago dead, of days never illumined by the sun of justice, are sins of the senses. Two deities are in opposition, and both are longing for supremacy over the race—the God of Chastity and the god of lust. Money is the almighty thing it is simply because of the pleasures it can command. We know whither the paths of Christianity lead, but we know not into what abysses the individual and the family and the nation fall when the primrose road of dalliance is taken. There is a cry of fear on the trembling lips of rulers. There is an aching apprehension in many hearts.

Now and then some watcher on the tower awakens the stillness of the night with accents of warning, but there is only one panacea for the hordes of ills which hover around the national existence—the panacea of a pedagogy fed upon and stimulated by the doctrines of Christ. Yes, the senses must be educated, but the training thereof must be within the limits of safety. Let them exult in their wonderful powers of achievement, but let them stop short of disaster and death. Teach the eye to see clearly and far, intensify by strongest lens its gift of vision, let it travel from star to star, from depth to depth. Widen its prospects with all the aids of science but let it learn that there are spots of darkness, upon which it is dangerous to linger. Let the ear be the receptacle of all the sounds that gladden and ravish, but let it deafen itself when notes of peril are sounded. Regale the nostrils with fragrance, but bid them turn away in disdain and fear when under the rose

there hides the venomous adder. Cultivate the palate, but set bounds to unwise caprice and unsafe excess. Render exquisite the touch, attune it to finest sensations, but cry halt when the next enjoyment means sin and degradation.

Through the senses, which are the portals of the soul, it is so easy for death and degradation to ascend. Trifle not with peril. Give no tongue to mistaken maxims. There are objects the eye must not look upon. There are tones the ear must not hearken to. There are perfumes which are deadly—perfumes which are only a mask for disease and death. There are meats which are only carrion. There are drinks which are poison only. There are sensations which are not life-pulses but death-throes. For these there is only one law. Beware!

The activity of the senses restrained within these frontiers is wholesome. Yet there are so many who clamor for untrammelled liberty for the senses. It is not likely they are hungry, for their appetite is sicklied o'er with the lurid cast of lust. The history of such degenerates is found in the records of hospitals, and their finale is the dissecting table or premature grave. But, they say—why can't the eye be like the sun and look upon what it pleases? The sun has never yet shone upon a shadow. Their argument is that to the pure all things are pure. To the pure, yes. But what mortal is pure in the sense that he enjoys absolute immunity from the danger which assails the soul through the senses? No one. Not even the purity of ignorance renders a man immune. If there ever was a devil that roams roaring among the senses that demon is the devil of lust. There is a volcano in every human breast, and what man has come to the closing scene with the announcement on his lips that the inner fires have never stirred and that his life has been a career as quiet as "a painted ship upon a painted ocean?"

Life is a sea, and there has been no sea without a ripple—a wavelet, or a storm. There have been few chaste generations, but there have been adulterous generations a many, looking for a sign. What does chastity mean—virginal or conjugal? It means castigation. It means mortification, restraint. It means war against the senses. It means purgation, elimination even in thought. It means eternal vigilance. The three graces of Christianity are Faith, Charity, Chastity. They are as delicate as they are beautiful. A thought can kill any one of them. A look can kill Chastity. The maid of honor to Chastity is Modesty. Modesty, again, means restriction. Modesty is the veil which Chastity wears. It conceals the individual from others, it hides the individual from himself. So men and women walk through life clothed and crowned with purity. Purity is a gem which the angels look upon with holy envy. They have never had to make the fight, those angels; the terrible, never-ceasing fight against the flesh. All this the pedagogy of the senses, as it appears to the Christian eye, all this the pedagogy of the senses amounts to. What unspeakable glory to contribute toward the formation of chaste generations of men and women. Chastity, in its integrity, was not known to the world at large before the advent of Christ. What a reformation, what an educative power it has! How it can make a murky world blossom like Carmel where the lilies blow! What self conquest it imposes! How it elevates and transforms the individual man and woman! How the family glows with its luster! How the nations would gleam with its brightness! It makes men and women of true manhood and sterling womanhood. It makes peaceful homes and glorious peoples. It makes heroes and heroines. It makes soldiers sleepless at their post and undismayed in the encounter. It spiritualizes matter which it ripens unto resurrection. It makes the human divine.

XI. THE BRAIN AND THE IMAGINATION

The tendency to blame others for one's shortcomings is as natural as it is prevalent. That it is prevalent "goes without saying." That is natural which is uncontrovertibly apparent wherever the individuals of a species exist. In fact, its prevalence is a proof of its being typical. It is in the constitution, in the characteristics of man, to seek rather elsewhere than in one's self for the cause of all misdemeanor. This proclivity began with the first progenitors. It was well accentuated in both Adam and Eve. All we know about them before their fall, while they still resided in the paradise of pleasure, is that they were both in a different fashion brought into being and commanded not to eat of the Tree of the Knowledge of Good and Evil, and that the twain did eat. "And when they heard the voice of the Lord God walking in Paradise at the afternoon air" and obeyed His summons, Adam said: "The woman whom thou gavest me to be my companion gave me of the tree and I did eat." "And the Lord said to the woman: Why hast thou done this? And she answered: The serpent deceived me and I did eat" (Gen. iii). There was more subtlety in Adam's reply than in that of Eve. Adam threw the blame not alone on his consort but by implication on his Maker, for the fault was not that of his companion only but of the companion whom "*God*" had given him.

This tossing of the shuttle of human responsibility has become a game in which many adepts have been discovered in all the generations of men. The cry has been that it is not in ourselves but in our fellows that we have been underlings and the accusation has not respected even the August Majesty of God Himself. Presumably, by a law of heredity, Cain after having

committed the iniquity "greater than that I may deserve pardon," first denied and then blamed "the Lord for having had respect to Abel and his offerings but to Cain and his offerings he had no respect." Nay, he went further. He laid down a principle that each man should look out only for himself—"am I my brother's keeper?" Something leavened the human mass viciously and swiftly from the very inception of things. What is found in individuals is found in groups and what is found in a generation or in generations, is also discovered in centuries and in ages. It is noticeable that one age will attribute its defects to a "throwback" to some previous cycle, but whatever is a crown and a glory it will claim not so much as an inheritance, but as a creation of its own omnipotence.

The twentieth century has not as yet reached its "teens." How often does it look back with gratitude or even recognition to the nineteenth age of this modern world? Is this pride or vanity? Hardly pride, because it is the boast of pride that it never stoops to the little or the mean. Pride holds in contempt the opinions of others. Vanity, on the other hand, aims at attracting attention, in divers ways, to itself. It would seem, then, that this young age of the Christian era is aggressively vain, and so aggressively vain that it holds in contempt the years that have gone by. It is a vain, selfish period through which we are passing, and educators undertake a very heavy task when they propose to remove from mind, brain and senses the deleterious consequences of these times, which in so many instances render youth refractory and rebellious to all authority and elders prone to connive and weak to resist. There is something beyond doubt rotten in Denmark and the rottenness is the effect of example or heredity, call it what one pleases.

The mistake to be avoided is to think that nowhere under the sun is there established an agency powerful enough to compete with the problem or to go any distance toward weakening, if not altogether overthrowing, the *Welt-Geist*. This world-spirit, world-tendency, world-influence is not a nonentity. It is as real as the air we breathe. Rather it is the atmosphere in which the mind has its being and lives and moves. To remove it is not at all possible. But it may be neutralized.

There are, most undoubtedly, re-agents somewhere. But where? Ah, there is just the duty of pedagogy. If pedagogy without Christianity can find and apply them, well and good. But if it can not, then let it try the reactionary influences of religion. They have been tried and thus far these have harvested the largest measure of success. Negative pedagogy has been tried and, as with all negative things, there has been, at the best, only negative results. Nor should there be much of an outcry if there was a result purely negative. Unfortunately the results have been perniciously positive. So much so, that over the length and breadth of this land there has been ululation, there has been a demand that some element be introduced into the systems of education which boards and principals uphold and municipalities support, some force to roll back the waves of Socialism and the irreverence which seem to be sweeping over the land.

These are the thoughts which always come to the surface whenever one reflects on the existing condition of things and is irresistibly compelled to lay everything that is wrong or disturbing finally at the door of naturalism or materialism, in their thousand and one kinds, which form the basis of so much of the pedagogy of the day. These theories control much of the

political activity and much of the civic energy of the age. In a word, wittingly or unwittingly, they exert an influence which projects itself into almost every sphere of modern life. Hence the necessity of Christianizing so many of the actual methods. What becomes of the human body and of the senses and of the brain, in fact of all the operations of the individual, if the moral order is not emphasized? What moral order is there possible without religion, and what religion is there without God, and what God is the God alone to be adored, if not the God revealed by and in the Christ?

Psychology and all the "ologies" have no salutary trend save while they are consonant with human experience and at the same time safeguard the old beliefs. How vain to discuss any faculty of man if that faculty has only a commercial value commensurate with the debit and credit of this mundane sphere? What will sense-training compass save a deeper wallowing in the sensual sty if the senses alone are the horizon of man's hopes and man's ambition? No! Man, soul and body, must be steered in the direction pointed out by his origin and his destiny, otherwise all his splendid vitality is exhausted in vain.

What was said about man's body and senses clearly holds when our examination goes beyond the exterior and penetrates the wonderful interior mechanism, of which all that the eye beholds in him is only a complexity of instruments. Anatomy in laying bare the formation, or rather the structure, of the brain has simply made greater the wonder why the old truth that a divinity hedges in everything in man has not extruded every other claimant anent the origin of all things. The contemplation of the several portions, or, if you will, organs of the brain, of the *medulla oblongata*, from which proceed, besides

other nerves, those dominating heart and lung action; the *pons varolii* and the *cerebrum* or large brain, with the clearly differentiated parts which are situated at its base—the *corpus striatum*, the *optic thalamus*, the *corpus callosum* and the *corpora quadrigemina*—the soft pulpy substance of mixed gray and white matter, part cells, part fibres, the contemplation of all this convinces the observer that a more cunning hand than a blind natural force has been at work.

This hidden organ is the purveyor to all the senses in their busy activity and the instrument which helps the intelligence, or rather is the servant of the mind in all its delicate operations. Brain and senses belong to the family, if the expression may be used, of matter. They are of matter only, and their operations and their existence do not rise above their source. The function of the senses is to take in the outside world and transmit the impression thereof to the brain, whose office is to fashion images of the things presented.

There is a chasm, however, between the finest achievement of brain and the lowest or simplest product of mind. The bridging over of this chasm has occupied the attention and the energy of the schools since earliest times. The schoolmen think they have discovered the secret, they think they have come upon "the magic transformer who is able to elevate phantasms from the category of matter to that of pure ideas. This faculty they call the acting intellect; a real magician which possesses the wonderful secret of stripping sensible species of their material conditions, of smoothing every roughness which prevents them from coming into contact with the pure understanding and transforms the gross food of the sensitive faculties into the purest ambrosia, fit to be served at the repast of spirits" (Balmez).

XII. THE BRAIN AND THE IMAGINATION

(Continued.)

It can hardly be called into question that in these pages there is little, if any, need of technical definition or scientific description. These may be had without much labor on reference to the many specialist books which are so constantly appearing on the literary counter. The brain fulfils many offices, but its chiefest function would seem to be that of imagination, which is a perceptive and picture making faculty. As a soul power it receives from the sensations of the external senses the resemblances or forms of objects. It retains these likenesses, and when the objects which gave rise to them are absent or passed away it is able to recall them without any objective assistance from outside existences. In man it goes a step farther and forms other images by the aid of those it already possesses. Even in the days of the scholastics this faculty was thoroughly studied and conclusions reached which are admitted by the scientific schools of to-day, though there is such a confusion of terms that any effort to clarify and distinguish becomes weariness and vexation of spirit. The older men, in their own transparent way, and in a more intelligible tongue, spoke of imagination and of fancy in its sensuous, in its productive and its esthetic relations, and gave a very satisfactory answer to the question:

“Tell me where is fancy bred—
Or in the heart or in the head?”

And they understood as well as these youngest children of time that

“The lunatic, the lover and the poet
Are of imagination all compact.”

They insisted that it was to rank among the sensitive powers of man; that though animated by a spiritual soul, it was at best a faculty organic in its operations and was not a participant but an auxiliary in all intellectual activity. This was defended stoutly as far back as the time of Aristotle and by Aristotle himself. It was an organ, and therefore living matter peculiarly fashioned and designed for a special office. It was the last administrator to the intelligence and stood ready to assist in the vestibule of spirituality. Being organic, it was found wherever sensation existed, and was as necessary to the animal as it was to man.

The world has made many revolutions around the sun since those days, but the question arises, has their opinion or their statement been successfully controverted? It would appear not. The imagination is not the least among God's gifts to man. Like all other gifts, it can be misused by man's perversity. Lent to him as a blessing, it is in his power to warp it into a curse. In a measure, like purely material functions, it is uncontrollable, and in so far can be curbed by no laws. But in a very large measure it is susceptible of direction and under the command of the will the dangers to which it subjects its possessor can be very materially lessened. Man without imagination would be cut off from innumerable advantages—advantages which make for his material and social and spiritual welfare. It is a power which enables him to largely and vividly realize his environment, and which places him in very close communication with his fellows. A man without imagination only half enjoys life. It would be better to say that a man without imagination only half understands life.

By the man without imagination is meant the man who has just enough of the gift to put him in superficial contact with the outer universe, who has just enough of it to make him competent

to transact the ordinary business of living, to eat and drink, and in a half way to be merry, to coin and hoard money. He is a man for whom poetry is simply a more labored prose, for whom music is only a succession of sounds, for whom a primrose is a yellow flower and no more, for whom the pain of his fellowman is only pain and not suffering and not agony, for whom life is business and nothing else. He is a man who cannot understand childhood nor youth nor the joys of either. He measures all things by himself. He can not enter into the feelings of others. He is without sympathy. He has reduced all living and all life to mathematical rules. He is a machine—an automaton only. He is not without vices, but his vices have no excuse, no palliative. He is heartless.

It would be hard to understand the significance he attaches to such terms as misery, pity, consideration, charity. He never becomes the victim of exaggerated or any other kind of altruism. Civic duties have no charm for him. His domestic relations are all matter-of-fact transactions. He easily degenerates into the heartless, systematic tyrant. He is wrapped up in the mantle of his own exceptional solitariness. Very little sympathy goes out to him while he lives and he goes to his grave unregretted and his memory is most decidedly not kept green.

There have been such men. They have traveled along this pilgrimage of earth, and they have had eyes and ears, and verily they have neither seen nor have they heard. For them the world and everything in it, save themselves, has been a wonder and a sad surprise.

The man with imagination is a character just the reverse, and the contrast is in proportion to the power of his picture-making

faculty. If sometimes he has been misunderstood, he has always understood.

It may be contended that the condition of the former is preferable. Let every one abound in his own opinion.

In the matter of the imagination pedagogy has a task which bristles with difficulties. In its aim to develop it must assume also the responsibility of guiding the imagination. Experience guarantees that it is possible for educational training to perform two offices. Where there is little imagination it can add something to that little; where the imagination is too vigorous it can direct and curb and elevate and chasten. Many methods for compassing this end have been advanced. Some of them are too advanced, some are impotent altogether, some seem to fit the purpose for which they are intended, and all of them depend on the efficiency of those entrusted with their application. The imagination can not be commanded in the same way or as immediately as the senses or the intelligence. Moreover, it has a way of combining and analyzing the images which are collected within it which may be beyond the reach of control. That it is a menace to peace of mind and whiteness of conscience nobody for one instant doubts. What can be done for it is to keep it aloof from dangerous influences. There are certain pictures which if we can not stop it from reproducing, we can at least prevent it from harboring or caressing.

It is as sensitive—is the imagination—as a photographic plate. It is as instantaneous. There are certain roads down which we must not allow it to journey. There is no prospect, no matter how drear, which it has not the skill to light up and color. There is no temptation to any soul-defilement which it has not the trick to intensify and render more hypnotic. It can throw the most

bewitching mask over almost any kind of corruption. It can beguile old age almost as fascinatingly as it can youth. It is one of the most dangerous inmates of our soul's household; but, thank God, we have it within the power of our will to bid it down. We must tame it. It is outside of all reason to feed it as the senses would demand or an easy nature would desire. It is midway between the outer senses and the inmost intellect, and both can arouse it and lash it into a fury in comparison with which a typhoon is a calm. Therefore must the mind refuse it certain thoughts and the senses shut out certain objects.

A multitude of sights and sounds and sensations should be curtailed away from the imagination. Among its most formidable enemies as well as in the ranks of its most insinuating, aye, and inspiring friends, are books and conversation. To keep it alive books must be read and intercourse with helpful minds enjoyed. Yet there are books which will feed it unto too much life and jeopardize its welfare. These are books against faith and against morality. The old law holds for this faculty as it does for every other. It must not be "led into temptation" and it must be "delivered from evil." Nothing elevates it, nothing chastens it so much as the principles of religion. Nothing keeps it within bounds so strongly as the precepts of Christianity. The world is full of dangers for it. So is all the flesh of which it is a part. For the imagination especially the damnable maxim to be execrated is the maxim that to the pure all is pure. Purity is a splendid prerogative, but it does not make us immune.

XIII. THE MENTAL OPERATIONS

There is no immunity from spiritual contagion or infection, nor will there ever be discovered a serum the application of which will act as a preventive against moral or intellectual disorder. The individual holds his destroying in his own keeping, and from him alone ultimately must come self-preservation. Being, however, social by his nature and born into the society of his fellows, for some portion of his career he is entitled to assistance. This help he should find in the bosom of his family, should expect from the hand of parents and immediate kin; but this failing he has only the state or the institution to appeal to. How unsolicitous government, municipal or otherwise, is, calls for no proof.

In this country, where everyone is as good as another, and where everyone has the right to liberty and happiness, how few institutions have not been assailed by reproach and accusations so appalling and so frequently justified that every honest man trembles for the fate of the poor and the young and the infirm who pass days of agony behind walls not too deaf to hear, but alas too impotent to tell of the tragedies enacted between them. It were vain to demand what pedagogy presides over such horrors. Yet pedagogy of some kind there must be—some kind of explanation of the child. However, startling as the revelations have been, they may be paralleled by atrocities of another nature, just as calamitous in results.

It is a savage act to starve the body and to mistreat it, and so bar the mind behind the locks and gratings of idiocy, but is it a much less barbarous deed to mislead the intelligence, drive it down

paths of error and force it to drool out judgments that are but fallacies and ratiocinations without logic? Intellectual training is very deficient and very meager, if the intelligence itself is not understood, if its nature and its operations are misrepresented. If it is stripped of its spiritual nature what are its most consummate achievements but a pyrotechnic display, or its most intricate workings but traveling down blind alleys and gropings in the dark.

Give an erroneous impression of the intellectual fabric and what is the use of rules and systems and method? There can be absolutely no mental cultivation worth the while if the very essence of all intellectuality is distorted by meaningless terms, terms contradicting all tradition and the common sense of the race. As far back as anything like philosophic system goes, mental operations have been considered as the functions of a faculty rooted in a spiritual substance called the soul. The nature of this soul has been inferred from the nature of these operations. It has been perceived that they transcend in their power—these operations—all the activity of matter. Matter has never been known to possess in any of its agencies the capability with which an idea is endowed. Matter impedes matter. Thought is never an obstacle to thought.

Much labor has been expended in the effort to pull down the soul to the level of mere material beings, but expended in vain. No reasoning, however subtle, has dislodged this truth from its permanent and impregnable position; that intellect lives in another order of existence and is only allied to matter because of the wonderful union existing between body and soul. It has long ago been said, and it is still admitted, that "to be a man is not to eat, drink and sleep, is not to build houses and cities, to ascend in space nor fly over the surface of the earth behind a cloud of smoke. The animal does all that better than man; the bird, the smallest gnat,

could instruct our best aeronauts and surpass our locomotives in swiftness."

What is it then that makes us men and leads us to regard the name of animal as a reproach? Every one answers: It is reason, it is intellect. But is it intellect or the use that is made of it, which places us at an immeasurable distance from the brute? The latter is perfect in its kind, because it is all that it can be. It uses freely the faculties it has received and never buries any of its talents. If man neglected the sublime gift of intellect, or what is worse, if he abused it, he would sink beneath the animal. To be a brute with the power of not being so, is to be more a brute than the brute itself. We are men then only so far as we are guided by reason and make use of our intellect. Thus far the Abbé Martinet more than half a century ago.

In the same vein other authors have written more than twenty centuries ago, and the same thought will be expressed by the lips and pens of men until "the last syllable of recorded time." In the pedagogical function, which undertakes the formation of the mind of the youth, this first fact must be steadily kept unobscured. It must take cognizance of the processes of human mentality.

There is one soul in man and one only. There is one mind in man and one only. One will in man and one only. To contend for more is simply to break up man's conscious individuality; that is, man's personality. Man's will operates in two directions, in the direction of desire or of loathing, in the direction of hatred or love, in the direction of attraction or repulsion. This will has been called a blind faculty. It can accept or refuse only what is presented to it by the intelligence and it can accept only what is evidenced to it as good and reject only what is offered to it as not good.

This is not theory nor conjecture, but is fact. Just as surely as

there is an outside region ; that is, a region outside the mind, teeming with realities, so within each man there is an expansive activity alive with happenings just as stubbornly real as all other phenomena. Not to-day for the first time has it been said that what the eye does not see the heart does not hunger for. But to-day is repeated what has been said since the beginning, that what the intellect does not flash upon the will, the will has no craving for.

The object of the will is good. There is a good which is becoming and comfortable to right reason, and a good which may give pleasure to an appetite, and a good useful which is conducive to the attaining of another good. It is the duty of the intellect to offer to the will a good which meets the principal longing of a being, or which meets a secondary longing without injury to the principal. It belongs to the intellect to distinguish between a true good and an apparent good, which apparent good may be fraught with unmistakable evil for the best interests of the individual. It is because of this obligation resting on the intelligence of man that cultivation of the intellect is indispensable. As the mind directs, the will will choose generally.

In considering this spiritual appetite of man it must always be remembered that while the will has the final decision it is always in a large measure under the influence of the light which the intelligence sheds upon the objects of its choice. The food of the intelligence is truth—it is made to know the truth and the possession of the truth in its chiefest inheritance.

It would seem that pedagogy has its office clearly mapped out. It must prepare the mind for the reception of the truth, and it must nourish the mind upon truth, and upon truth only. The last operation of intelligence is reasoning. It begins its activity by impressing upon itself the mental images of the things with

which it is environed. It combines those images and shapes concerning them—judgments. It compares judgments, and from this comparison it deduces other judgments, and in this inference is its ultimate performance or ratiocination.

The mission of pedagogy is difficult, but by no means obscure. Teach clearness of ideas, accuracy of statement and logical comparison and deduction, and the mind is in possession of a training which ought to lead to fortunate results. Prepared after this fashion the intellect, as it develops, will find itself apt to admit what is true and discard what is false. It has the whole world of history, the whole world of science, the whole world of experience to investigate; but the history must not be a tissue of falsehoods, and the science must not be guesses or fiction or distorted; and the experience must, as much as possible, be kept aloof from whatever may darken the mind, weaken the will or degrade the senses.

XIV. THE WILL

It was impossible to mention the mental operations without making some allusions to the will of man. There has been the same refusal to acknowledge the old-time view of this faculty as there has been to admit what seems to be the universal verdict concerning the soul itself. About the reasons for all human activity Aristotle discourses as follows: "All agents, in whatever they do, act in some things not of themselves, and in some other things of themselves. When their performances are not of themselves they are influenced sometimes by chance, sometimes by necessity. Hence, all involuntary deeds are either chance ones or proceed from nature, or are compulsory. But the things of which men themselves are the cause spring from habit or from desire, which desire is sometimes directed by reason, sometimes not. Man's will is the desire for good as approved by reason, for no one is anxious for anything unless he esteems it as good. Desires that are unreasonable, desires in which reason has no share, are those that are occasioned by anger or cupidity. Thus there are seven causes for the doing by man of everything that is done; they are: "Chance, violence, instinct or nature, the semblance or reality of some good, anger, lust or any kind of greed" (*Rhet*, I. i, c. 10).

This assertion of the philosopher has been rejected by some, but it seems to accord with reason and experience. In fact, it is in the power of every seriously thinking man to test the value of this opinion, which certainly has the merit of lucidity. The system of psychology, as it is understood by those whose conservatism has made them rally under the scholastic standard, has always considered the will as a rational appetite. That it is an appetite of

some kind there is apparently no reason to doubt. That it is influenced by reason would seem to be a foregone conclusion.

Here the question arises, if it be a reasonable appetite, if it be a desire that will not awaken except reason presents it with acceptable and wholesome food, how is it that men make such a mad fight for things that harm, things that degrade, instead of for things which improve and elevate? Our answer is that the reason of the individual has not been sufficiently enlightened as to what is real and what is seeming good. Another reason is that though the mind may show what is good and what is bad, what is profitable and what is dangerous, the will is dominant, and in spite of reason may select what it pleases. Our greatest prerogative is freedom of will. It is this liberty that has been the cause of all the evil as well as of all the good which has visited humanity.

The experience of every man is that no matter how illuminated his will may be by the light of reason or of faith, his will is the final arbiter, and may and can follow that light or turn his back upon it just as he pleases. He sees the best and goes after the worst, he beholds the highest and he pursues the lowest, his reason teaches him wisdom and he plays the fool. What is the reason he so often wills perversely? The reason is not that he desires harm for himself and for those dependent upon him—were that his wish he would be a degenerate of the blackest description—but his anger or his lust nullifies all the warning of his intelligence, and the present good of a baser kind distorted by the medium of his passions bulks so largely and splendidly before his vision that he rushes after the will-o'-the-wisp illusions, and so sinks instead of soaring.

A preacher has said truly that a man in the culmination of a blinding passion, knowing that the minute his desires would be

gratified he would be precipitated headlong to perpetual doom, would not care for the consequences, but would sacrifice an eternity of happiness merely for the satisfaction of a sensual or other unrighteous moment. It has been so through all history. It has been so since the first prevarication—it will be so until the end. How clear all this is pointed out in Holy Writ! How manifest it was to the mind of St. Paul! When he spoke in his humility of his miserable condition which prevented him from being “dissolved and being with Christ” he tells us that “lest the greatness of the revelation should lift me up, there was given me a sting of my flesh, an angel of Satan to buffet me,” and then makes the confession that all men have to make: “I know that there dwelleth not in me that which is good. For to will is present with me; but to accomplish that which is good I find not. For the good which I will I do not, but the evil which I will not, that I do. I see another law in my members, fighting against the law of my mind and captivating me in the law of sin, that is in my members. With the mind I serve the law of God, but with the flesh the law of sin” (Rom. vii, 18-25).

From all this it is not to be inferred that the will is not the source of man’s responsibility, it is not to be inferred that a fight is unnecessary, that a struggle is useless, that the evil can not be overcome. Such a view would be rank heresy. Our strength lies in the very freedom of the will, and because one is free he can conquer, he can subdue all the desires which make for iniquity. This very freedom of the will has made men pure and just, and righteous and strong, against everything which goes counter to the mandates of the Lord. He has made a compact with temptation and no one will be tried beyond his strength. The same great Apostle, the same who passed through the river of the fire of all

tribulation, exclaims: "I am filled with comfort. I exceedingly abound with joy in all our tribulation. In all things we suffer tribulation, but are not distressed; we are straitened but are not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not. For which cause we faint not, but though our outward man is corrupted, yet the inward man is renewed day by day. He saith to me: "My grace is sufficient for thee, for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me."

All this is something to make the pedagogy of the day stand aghast. In all its pharmacopœia has it a drug to alleviate this mortal pain, has it a medicine to heal all or any of these wounds? If not, what is its purpose or its use? What does it claim to do for the will of man? If it puts forward no claim then it avows itself incomplete, inefficient, and unfit for the task committed to it—for the task it boasts it is able to fulfil. If pedagogy insists upon anything at all it insists that it comes as a benefactor of the race. Aristotle says that some of men's actions are the products of chance. Pedagogy in presence of chance is powerless. He protests that at times human activity is set in motion by compulsion or by uncontrolled tendency of nature. Again, what part does pedagogy play on this particular theater of human causality? Habit or custom is another stimulus of men's deeds. Does pedagogy instil any other habits or create any other customs than those of intellectuality? Good or happiness is constantly eliciting this or that act from the human will.

How far does pedagogy pretend to expound the true nature of good or of essential happiness? Even were its enlightenment on this prime mover of all voluntary acts as bright as the meridian sun,

how much would it contribute toward leading the will, or to training the will, that it would choose rather the narrow and bleak road of self-denial than the primrose path of dalliance.

The strength as well as the weakness of the will lies in habit. If habits are good, the will is strong in the proper sense of the word strong. If habits are bad, then the will is tossed about by the wind of every doctrine, and instead of being the dominant is the serf faculty of the individual. What the will needs is principles that are eternal in their wisdom and their origin. Nor is this all. Mere instruction, now that so many splendid maxims have forced their beauty upon the race, is not enough. These may capture the mind, but they do not take captive the will. Therefore, the will needs an auxiliary potent to help it over the many stiles it encounters. That assistance is not within the gift of man, that assistance is found in the Omnipotent only. He comes with His grace, and His grace is sufficient for all things. Pedagogy unassisted can not give it. So the conclusion is forced upon all educators that pedagogy without religion is a rotten hose that can not put out a fire, a punctured life-preserver which can not keep a drowning man afloat. It is the flimsiest of pretenses and an insult and an injury to all whom it endeavors to befriend.

XV. THE MEMORY

Every one understands what memory is, and appreciates its importance as a factor in the attainment and imparting of knowledge, and how much, too, it conduces toward enhancing all intellectual pleasure. The more defective the memory is the more impotent is the individual to enjoy what is worth enjoying in the past and the more isolated he finds himself in all intercourse with his fellows. Forgetfulness is sometimes a blessing, but nevertheless remembering, too, is a blessing. In a way it is possessed by mere animals, but not along the same lines.

Notions of the nature of memory have not undergone many, if any, changes since the days of the old philosophers. Plato called it conservatrix of perceptions, Aristotle conservatrix of species. Species are perceptions, and memory has the power of storing them away somewhere and bidding them appear on demand. Aristotle says hope is the sense of future things, memory of past ones. Whatever may have been excogitated since, the idea of memory is the traditional one, the one conformable to the hourly experience of all. Everybody admits that it is a faculty which enables us to retain modifications and ideas and judgments occurring in the past, and to recognize them as belonging to the past and not to the present. The memory, therefore, is the knowledge of things past as past and as having previously come under our notice.

A good memory is alert to receive new things, sure and constant in holding them, and quick in recalling them. While we admit a phantasmal memory in brutes, the memory referred to here is the intellectual memory. It is not an added faculty of the soul, but it is the mind exercising its wonderful flexibility—a flexibility which all the research of science and the ingenuity of invention have not been

able to discover in or bestowed upon matter. Matter can not juggle with things as mind can, and so the latter must belong to an order of being transcending all the qualities of the former.

Besides past events, memory summons up facts which are intimately and inseparably connected with them. We can not recognize past happenings without having it forced upon us that we were existent then, that we were in possession of our individuality, that we were the same men then as we are now and that during the interval our existence endured. Memory thus persuades us of our past existence, our individual identity and our uninterrupted perseverance in being. It is not wonderful that this gift has been highly prized. That it comes within the scope of pedagogy is quite apparent. That it can be learned was admitted from the beginning. The Mnemonic art is very ancient. Methods of assisting the memory are not of modern origin. Simonides, the poet, connected certain words and figures with certain determined points in space. In our own day the art is being taught and cultivated almost everywhere. No one can find any legitimate opposition to it.

The first mission of pedagogy is to assist nature in the development of all its powers. Like every art, like everything pedagogy undertakes to do, it is subject to abuse. Perhaps there may be overcultivation, as there is of gymnastics and other kindred arts. The doctrine of Albert the Great, it is said, was this: "There are no other precepts for the memory than to exercise it, and writing and thinking." St. Thomas holds that every faculty is strengthened by exercise and that the memory is more retentive of things which impress the fancy or are associated with other things better known. How indispensable memory is every one grants, and probably the first fact which pedagogy should impress upon the mind of youth is this very indispensability.

Pedagogy should moreover insist on the importance of the old-time principle that no one is a man except in proportion as he possesses a sound mind in a sound body. It may be easier to convince the young of the momentousness of a sound body. If they are convinced of this a sure and not a short step is made in the right direction. Bodily health is hygienic and moral. As to the dictates of morality, how far pedagogy, as it is generally known to-day, is in a condition to push them is not very difficult to say. The truncated systems of education are powerless in the presence of certain obstacles. They can not "minister to a mind diseased."

"Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet, oblivious antidote
Cleanse the stuffed bosom of that perilous strife
Which weighs upon the heart."

There are maladies of the soul which disturb the sweet order of nature and which pedagogy in its twentieth century representative can no more touch than the baying of a hound can reach the moon. There are maladies which educational training, such as it is, nearly everywhere to-day, not only is unable to heal, or even direct the healing of, but of which it takes no notice, has no care. "Therein the patient must minister unto himself." These disorders of a hidden nature sap everything which is finest in the youth, and the atmosphere of the modern school room is their choicest hunting ground, and is incessantly breeding microbes which are full of moral infection and danger. This is the greatest crime of which pedagogy is guilty. It is a crime of indirection if you will, but still a crime. There is only one refuge, and that refuge is not even indicated by the theories which claim to contribute so much glory to the splendor of the times.

Memory and all intellectual activity are pearls, but pearls which, when flung into the cup of dissipation of any kind, melt and disappear. Is there any remedy offered for paresis and paranoia? They have no remedy. When they take possession of the individual then is the individual truly a prisoner shut up in his cell awaiting the hour for his execution, an hour which is inevitable. These poor and not wholly guilty victims are a libel on education, they are a refutation of the nauseating vauntings of an incompetent race, they nullify every boast that is made of modern civilization. There they stand, grinning specters, with long fingers outstretched in accusation against the training which not of itself, but of its own criminal unwatchfulness, but of its own responsible deficiencies, have helped thrust these branded specimens of mankind into the dungeons wherein the body begins to decay, and the blighted mind and memory and will wear the stripes and carry around the ball and chain of condemned prisoners. It is unnecessary to state that when this doom falls upon a man there is no "purging him to a sound and pristine health."

There is only one way to lessen the number of these decadents, and that way is the way not of cure, but of prevention. Needless to say that a sane and safe ethics is a preventive, but no matter how sane and safe is still insufficient. Ethics may lift the standard of morality, but it can not rally under it sturdy adherents. Principles of right conduct are bright lights, but they only show the way. They can not lead, or use the sweet violence which captures a man's will and takes so much of the bitterness out of self-sacrifice. We are drawn to the logical conclusion that if the world cares for morality it must call in the aid of religion. If ethics, even when indicating the only path, is so helpless, what must necessarily be the

consequences of a moral philosophy which is godless and material. It were better to drop the curtain here.

Matching colors in a kindergarten exercise, obtaining a law or general rule from the observation of particular cases, learning of dates, examples of the conjoint workings of similarity and contiguity, convergent and invergent associations, all these are without doubt powerful aids to the culture of memory, but they are not the most powerful or the only aids. But memory is a privileged function of man's intelligence. In its flexibility it gazes around at the present and takes in all the past. But it calls for something on the part worth the looking at. It is an awful curse if the memory has only a blighted past to summon up—a blighted past foretelling a dreary future.

Man's memory was not given him for gloom, but for radiance, and to remember white days gone by and bright years to come. This boon is accorded only to him who remembers his Maker from the days of his youth.

XVI. TRUTH

Truth has many counterfeits in this world, and, alas! that it must be said they are so well fashioned that they frequently defy detection. In fact, they are not only mistaken for the genuine article, but in many instances they are preferred. Nay! they are not preferred merely, but they are cherished by their possessors to such a degree that not only will they not be given up, but every effort is made to convince others of their being superior to the most sterling coin in circulation. Such individuals, while they care not that they are under the spell of a lie, hug the monstrosity to their breasts with an ardor that brooks of no contradiction and will listen to no challenge. It still seems that the old myth has a foundation in reality, it still seems that truth dwells naked at the bottom of a well, and never appears without some covering or mark which disguises it and balks all identification.

If truth was regnant this earthly abode would be a habitation much more desirable than it is now. Undoubtedly many disclosures would be made embarrassing and degrading. Many unconvicted criminals would be behind bars, many hypocrites would be made manifest and much hidden merit and unknown heroism disclosed. If truth prevailed for one day the whole world over, upon what changes and unexpected scenes the moon and the stars would look. Profit and loss would exchange places, and officials and rulers and superiors of all descriptions would be found shrinking from the gaze of those subject to their sway. "Then shall they begin to say to the mountains, fall upon us, and to the hills, cover us" (Luke xxiii, 30). There would be "signs on the sun, and moon, and stars, and on the earth distress of nations by reason of the con-

fusion of the sound of the sea and of the waves, men withering away for fear and expectation of the things which are coming upon the world" (Luke 21).

Such a day has not dawned as yet, but such a day will dawn. When Pilate asked Christ what is truth, was he asking for a definition, or was his question simply a lament that in all this bewilderment of the accusations and demands made against the Saviour, he did not know where was truth, who was lying, who was guilty, or who was innocent. He knew most certainly what truth was, but he knew not where it was in that stirring hour when he was called upon to decide between the Man of Sorrows and the rabble who were hounding Him.

The child knows what truth is. No one has ever lied deliberately without knowing that he was concealing something or making one thing appear another thing. There are more lies told than there are misdemeanors of any kind committed. Yet in spite of the prevalence of unverity there is no accusation stings more sharply, no accusation more deeply resented, than the accusation which vilifies one as a liar. Call a man a liar and you insult him perhaps as in no other way he can be insulted. But it is the application that men dread more than the meriting it. It is the term they mind, not the thing. Of course, lying is not in itself the worst of crimes, though there is a pedagogy which teaches practically that it is better to be anything else than a liar. Still, lying leads to much wrong, is productive of much harm. Lie to a man's mind and you starve and poison it. Lie to a man's character and he may sink never to rise again. Lie to a man's heart and his faith not only in man, but in God as well, may be jeopardized.

If the history of the evil wrought by prevarication is ever written it will reveal that a lie has been through all the centuries an as-

sassin, with arm uplifted and blade unsheathed, stabbing unto death the good name and the happiness of individuals, families and commonwealths. Certainly teach the young the value of truth, teach the young the malice of untruth. Let him learn what a perversion it is of that precious gift of God, speech. Let him learn why God gave him a tongue. Let him understand that language is the bridge by which he is put in communion with his fellowman for that man's and for his own good. It has been given him to make others know the life that is within him, to make him know the thoughts he thinks, the wishes he conceives and the needs that have to be supplied. He is not forced to express any one of his thoughts, or any one of his wishes, but when he does tell his thought his lips must not go counter to his mind. If the mind says yes, the lips must say yes; if the mind says no, then the lips must also say no. To do otherwise is to lie.

When his son was taking leave of Polonius he impressed some sterling precepts on his memory, and among them this:

"This above all: to thine own self be true,
And it must follow as the day the night
Thou canst not then be false to any man."

The old courtier's idea of character is summed up in being false to no one and in being true to one's own self. It is the summing up of all that life is worth living for. What a man is the man who is true to himself! Such an one is true to the best that is in him, and what is best in him is the great natural law which imperiously commands him to do his duty toward God, himself and his fellowman.

The greatest calamity which can overtake the human race is the destruction of truth. This disaster reaches every man and every-

thing in man. It is an insult to his mind, it is an injury to his body, to his moral and his material wellbeing. What has history been, what is it to-day? A conspiracy against the truth. Nearly all contemporary chronicling is exaggeration and misrepresentation. Journalism has discredited itself so largely that very few are satisfied that it photographs the times as they are. Enter the world of business and of trade and again the same unreliability is found. Who trusts anybody or everybody to-day? Legislation is constantly being summoned to come to the protection of the people against all kinds of fraudulent dealing. Adulterated food, adulterated drink, adulterated medicine, seem to be the order of the day. Honesty is no longer the best policy, and there is no crime which makes such a determined fight against law as the crime of dishonesty. Public officials, magistrates, men in high places have been found venal.

The most staggering proposition the community has to face to-day is the lie in every department of mind, of conscience, of commerce, of literature and of art. Certainly where there looms such a gigantic menace pedagogy must be doubly on its guard. But what can it achieve if there be prevarication in its own principles, in its own methods, if the views it supports are views which neither religion nor reason can sanction? If we pass from pedagogy to the pedagogue the situation becomes more alarming. Committed to untenable propositions, propositions which are gratuitous assertions at best, whither is he to turn?

It ought never to be forgotten that untruth is untruth. It ought always to be remembered that the man who has been deliberately a liar once can never obliterate the fact. No matter what his remorse, or his repentance, or his atonement, the fact remains

that at one time or other he was a prevaricator. This is among the reasons why the way of the transgressor is hard.

Boys or girls must be taught the respectability of speech from the beginning. They must be convinced and persuaded that they are liable for all the consequences of their untruth. Precept may help thereunto, but precept is not the compelling will in the direction of truth. The professor must be instinct with the hatred of the lie, with love of truth. The preceptor who in the classroom has not the courage to say: "I do not know," when proposed a query the answer to which is outside his mental possession, that teacher is a pitiable object. Children may be brought to understand that their master does not, because no man can, know everything, but he is to them off the pedestal on which they have placed him when he misrepresents or is cowardly enough to give a stone when asked for bread.

There are such terms as evasion and the like, but it is not given to every mind to see that, disguised though they be, they are still lies. The teacher while exemplifying the truth in all his speech must use a strong hand against tale-bearing. Very few can report the misdemeanor of another and keep the report within the limit of truth. It is generally a breeder of exaggeration and lies. That at times it may be an obligation of conscience can not be denied, but it is full of pitfalls for truth, and truth is too sacred a thing to be exposed to the vagaries of imagination and the violence of jealousy, or any other human passion.

XVII. OBEDIENCE

Order is nature's first law and obedience is order's chief helpmate. Without order there is only confusion and wild uproar and darkness and chaos.

"The heavens themselves, the planets and this center
Observe degree, priority and place,
Insistence, course, proportion, season, form,
Office and custom, in all line of order."

The Greek expression "Cosmos" signifies that all the beauty of the universe results from rule and order. There is no order without law, and law is powerless without obedience. The foundation, therefore, of all regularity and of all peace is obedience. It is a virtue surely that claims a place among the practises of men, and not the last place does it claim, nor is its principle of a nature to invite discussion or cavil. It is a claimant whose rights to rule have never been successfully disputed. Cancel this virtue and there arises in its stead either anarchy or might, more frequently might. But it is not in the designs of Providence that fear alone should keep men in obedience. Obedience is a duty and a virtue. Because it is a virtue it is estimable, because a duty it must be performed.

Cicero has called virtue a habit of the mind, consistent with nature and moderation and reason. That obedience, when thoroughly understood, fills all the demands of this description is apparent at a glance. Unless virtue is habitual it is no virtue. It is a spasmodic something unwatched by reason and entirely unreliable. Virtue becomes a law unto oneself and, therefore, while a habit, must be in accordance with the dictates of a sound mind. Every virtue is controlled by the cardinal one of temperance, and

hence obedience must be moderate. Immoderate obedience or unreasoning acquiescence is the fruitful parent of many evils, and in the end will produce the very disorder which is the aim of obedience to prevent. These very obvious notions are as essential as they are elementary. They are fundamental. Their obviousness, when we look around to-day at the moral world, and especially at those regions of it which lie within the province of pedagogy, is not immediately apparent.

The schools of to-day can not always be labeled the homes of obedience. Far from it. The wild uproar that penetrates the school walls and deafens the public ear and is phonographed by the daily press, forces upon this generation the fear that discipline is not perfect and that obedience is not implicit. Many schools are the strongholds of little rebels. Many colleges and universities give evidence of an unrelish for order and a love of agitation which precludes the possibility of an atmosphere in which study and quiet find respiration, to say the least, difficult. The schools and colleges and universities are not altogether to be blamed. They deserve censure, however, for tolerating the condition as long as they have tolerated it.

It is with the family, with the home, that severest reckoning is to be had. All institutions receive only what parents bring them. Sometimes the children are susceptible of the highest training; sometimes they are beyond the reach of all control. Home habits have destroyed all the raw material out of which improvement can be manufactured. Children come to school who never followed, since their babyhood, any will but their own. They were always insurrectionists, and the successful rebel becomes a tyrant, and these scions have tyrannized over parents, brothers, sisters and companions until the very ultimate spark of obedience is extin-

guished beyond rekindling. School is no place for such a class. There are reformatories—send them there. The world seems to have turned upside down, and parents no longer command their children, but rather their children command them, and it is too well known how readily and entirely parents obey.

No spirit of pessimism inspires these words. They are written after long observation and an impartial scrutiny of the relation in which parents and children, teachers and pupils, superiors and inferiors stand toward each other. Remedies have been suggested. It is curious to notice how little has been said by pedagogues regarding moral influence and how strenuously they have emphasized the thirteenth verse of the twenty-fourth chapter of Proverbs, which declares that "he that spareth the rod hateth his son, but he that loveth him correcteth him betimes." It has been said, and by those who had no desire to praise, that in the schools where religion is accounted as a not insignificant element in education, where the members of the church instruct, teach and visit, it has been said that in these schools there is a discipline springing from a spirit of obedience, which is as perfect as should be looked for where human agencies are employed in the upbringing of that most animal portion of the race, that is, the child.

Yet animals are susceptible of training to a very marked degree. Their unflinching obedience is marvelous. Nor is this obedience always compelled by reflecting blows or hardship of any kind. Almost from the moment that the babe is laid for the first time in its mother's arms its training should begin. Habits of all kinds may commence to be formed. As the child grows, habits of obedience become stronger, and then when reason enters the field it will find a willing confederate in all the prudent parental caution of the past. As the home is, so the boy is, so the girl is.

School life and after-companionship may play havoc with home influence, but that influence never entirely fades, and the little glimmer which never dies may some day or other break out into a large and all-illuminating flame, showing the path which leads upward and to God. If the confession is a sincere one, the confession that grants that the obedience to be found in schools to-day is only the offspring of fear and not the child of virtue, what does the pedagogy which takes no count of morality propose to do? The greatest weakness and the blackest disgrace of pedagogy, as it is furnished forth by men of note, men whose names are not empty ones in circles where education is esteemed, is its powerlessness in presence of crises and emergencies. No crisis, no emergency, is paramount to the danger so imminent as the danger of begetting in youth disrespect for authority.

What are the motives held out to the young men studying here and there in this country to-day? They are told to study—they refuse and there is always and only the threat of no promotion. Riotous conduct has startled and antagonized some university town. The dismayed authorities have only the resource of a menace. Find out the offenders, they say, and they will be driven from the college. Punishing is not checking. Punishment follows the wrongdoing. Is there nothing antecedent to the crime? Is there nothing to give the young rioters pause? Is there no inward appeal to their conscience, their manhood, their love of Alma Mater, the deference they owe the president and the faculty? There seems to be only contempt for authority. They laugh at castigation of any kind. Expulsion? Their predecessors did the same thing in the past and they received their degree and they are honored men in the community to-day. Must the secular arm be called upon to help? This would certainly be an avowal of weakness, this would

bring about a kingdom within a kingdom, all of which would mean impaired usefulness, dishonest compromise and ultimate degradation.

Pedagogy seems not to understand what authority is, and, not understanding, how can it enforce obedience? All authority comes from God is the first principle to be admitted. No man, as mere man, has power over another. Whoever is the legitimate superior has that superiority from God. So that all obedience is the subjection to the will of God as manifested by all whom He has placed over us. This theory of obedience when reduced to practise makes the practise easy. It is God whom all are called upon to obey in the person of those who represent Him here. These representatives are the Church, its minister, parents, teachers, employers. This idea does not beget servility or fear. It is an honor inestimable to be a servant in the household of such a master. This ennobles obedience, and where the spirit of obedience rules, the earth becomes impregnated with the salt of salvation.

Disobedience brought all woes into the world, and there was need of an heroic obedience to rescue it. That redeeming obedience is the light of the world to-day. It is the obedience of Him who obeyed unto death, even unto the death of the Cross. "For as by the disobedience of one man many were made sinners, so also by the obedience of one, many shall be made just" (Rom. v, 19).

XVIII. HONOR

Honor is a possession more precious than a crown. All claim it as theirs, but how many have it? As a guerdon it is not a single jewel, but a galaxy of precious stones. It is not the setting of manhood, but it is the setting and the diamond together. It is the whole man. It is not declamation, but action. It is not speech, but deed and thought and language all in one. It is above the throne of the monarch, above the majesty of his scepter. It is not the appanage of place. "Honor and shame from no condition rise, Act well your part, there all the honor lies." Therein is the essence of honor, the performance unto perfection of the role imposed upon us by the Maker at our birth. It is a word on every lip. It is appealed to universally in every emergency. The man who is not honorable is dishonorable, and is shunned by his kind. Who is the man of honor? He is one who never lies to his God, to himself, to his fellows. He is one who is true through and through.

Honor, since the beginning, has been the watchword, the slogan of humanity. There is a subtle something in it which attracts and awakens confidence. He who can say that everything is lost save honor can not die unwept, unhonored or unsung. Keeping honor, he has kept all that is worth the having; flinging it away, he is poor indeed, no matter what untold sums may be in his coffers. So there is in honor a twofold aspect. It is, first, the integrity of the individual, his moral worth, and, secondly, the flashing out of that upon the eyes of men, its recognition by those with whom he moves and has his dealings. It is a substantial something, is honor. It is not reputation merely, but it is a good name built securely on the foundation of internal worth.

Honor is not a thing which can be lost and restored by a bullet or a sword thrust, or by any letting of blood. Such reparation is none whatever, and is the senseless bravado only of unconsidering and headlong passion. Honor depends solely on the individual himself. If he be unrecognized, or if he be calumniated, his honor still remains. His wife and his family and his closest friends may disgrace themselves, but the taint can not contaminate the man of genuine honor. It is the man himself. As *he* is, his honor is. If he is compacted of the essential elements of honor he may be branded in life and in death, yet still his honor persists. It is so much the man himself that when he pledges his honor he pledges himself. If he breaks his pledge he breaks himself. Perhaps he may not feel this himself, but the world has judged him, and the judgment of the world is a right one.

The one who does right at all times, under all circumstances, in private or in public, sick or well, poor or rich, in his most intimate thoughts, that one is the man of honor, and such an one rivets the gaze of admiring men and wins the approval of heaven. Scripture has another name for honor—it is justice. The highest tribute it pays to any of its heroes is the tribute that he is a just man. Analyzed we find both terms interchangeable. The just man is one who, in the whole range of his activity, in all his aspirations, intentions, desires, aims at giving all concerned their due. He wrongs no one, he pays the debt he owes to God, to his neighbor and to himself. When his life closes everything in his career balances, and he enters the home of his eternity unshackled by any unfulfilled obligation, he enters unashamed and fearless, and confident, and the greeting of the Master is: Well done, thou good and faithful servant. Honor certainly can create nothing more perfect than this just man.

There is a superficial honor which is a very poor substitute for the genuine reality. There are men who will neither lie nor steal, who will not be unjustly aggressive, who will "help lame dogs" innumerable over stiles, and in so much are they to be commended. But is this the only duty of man? Does not the inspiration of honor lead in other directions and toward the discharge of other duties? If they go by default, if they are never discharged, what about honor? Such honor is only the feather in the cap or the epaulettes on the shoulder, but it is not the whole uniform of the fighter in the warfare of existence. Such honor is only skin deep, and it is to be feared that such honorable men may have their price. The world is better off for having such men, but how much better off it would be were these men to stride further in the path of honor and stand sentinels protecting all that is worth saving in this so wretched vale of tears! It is the wretched vale that it is just because they do not.

This thorough conception of honor prevails among men only as an unattainable ideal. The honor that is sterling abides in heart and mind and hands. The honesty which keeps a man out of jail is not honor. The self-respect which holds a man's arm from striking a cowardly blow is not honor. The man of honor is the most fearless of men and the bravest. His manhood is never in abeyance, it is ever alive. He is a gentleman in the truest sense of the word. He is always at his post. He is always to be trusted, always and everywhere and with every one.

Is this paragon an impossibility? Does he exist only in the dreams of poets? Thank God, no. Such a paragon is not only a possibility, but he is to be found among living, breathing men. He has played his part in history. He is not a solitary figure in Scripture. He has been found and can be found in every station. He has been found where the highest culture prevailed. He has also been found in

circles where no pedagogy was able to penetrate. The world lauds him whose word is as good as his bond, and surely this footstool would be a summer clime were there multitudes of such men.

Again, this is only one feature of honor. If such a man is your debtor you need pass no sleepless nights, your investment is safe, your loan will be repaid. All this is commercial honor, and to be possessed of it is to be rich indeed. So splendid a thing is it to-day that where it flourishes two conclusions may be safely deduced: either the one who conserves it has behind it the backing of the larger honor therein discussed, or where he has achieved so much a vigorous stride would plant his feet on the topmost heights. Here the old question can not be downed: How far does pedagogy, as we know it, go toward elevating character to this dignity? Can mere intellectual training fashion such a superior being? Does it enter into its scope? Does it consider it at all?

No effect can transcend its cause. There is nothing in the education theories of these times which aims at it. There is nothing in those systems out of which such a perfection could be evolved. If one glances at the ideas which are in vogue in the domain of philosophy one sees not one which could give it birth. All views of the coryphaei who speak through megaphones in sonorous tones and who are oracles in matters relating to mind may be investigated, and outside those who have in their elaborations kept Christian landmarks in view, there is not an opinion advocated which, to put it very plainly, sees any need of honor, which makes any successful plea in its behalf, or which gives it a place among the foremost qualifications of the individual for the struggle of existence.

Moreover, honor lies in the will. Ethics can show how reasonable it is and how beautiful and momentous, but that is all. There is demanded a strength for the will, a strength constant and over-

coming, a strength superhuman. The dwarfed training tactics which are paraded so ostentatiously touch not the will. A complete pedagogical system must take this into account, otherwise the drill, no matter how laborious, will not produce fighters, such as are needed in the world. When man feels that he is succumbing under the pressure of temptation, of a temptation so paralyzing that he forgets rank, family, duties and all that he should die for, there is only one resource, and that is help from on high. He must stand fast on the faith and remember that without honor all is lost.

XIX. SELF-RESPECT

Self-respect is undoubtedly the mainspring of all that is right and decent in the individual. It seems so natural to respect one's self and so easy, but is so difficult that it is always making demands which are not easy to indolent natures to grant and which suppose a self-sacrifice not always commonplace. One is more careful when one has to answer for one's conduct to others and, for very patent reasons, one compromises with one's self without any very great effort. Self-love is at the bottom of it all. There will never be a superfluity of self-respect until the individual begins to appreciate himself at his real value. Men sell themselves into bondage at a discount always. If they only knew their own worth they would demand a larger price, perhaps a so much larger price that the purchaser would not be able to buy and thus the individual would be free.

There is something so grand, so inspiring in freedom. God knew it and gave us liberty that even He Himself will not shackle save by the sweetest moral compulsion. So few realize what they barter away when they put their necks under the heel of any man! "Every man has his price" is a saying which daily experience is emphatically verifying. It is well that every man should have his price if that price is anything like an equivalent for what is surrendered. When men put themselves up for sale they ought, if they are at all commercial in their instincts, name as the ultimate sum the highest amount, and yet see for what insignificant values they exchange their manhood! The price varies from ten cents—thugs have assassinated for as small a coin as that—up to ten millions.

The price that some vendors demand, however, and God be praised for it, can not be found in this universe, and in the whole world there is no bank that can furnish the bond. These last are the unfallen ones of the race. How numerous they are, it is an impossibility to reckon. Pessimists would say that not one such can be found in the stretches which lie between the poles. Optimists, that is rational optimists, who have experience, will admit that they are in larger numbers than is supposed, otherwise every vestige of good would have vanished from the earth. The balance of the world must be kept, otherwise very little of this very small globe of ours would be in the sunlight. Are there more venal than incorruptible men in the world? This is a departure in statistics which has not yet been made. Is there an equal number of both? Does it require equality on each side to even up the scales? Or is one honest man double or triple the weight of the dishonest one?

Still there is a standard of judgment. In Genesis (xviii) we are told that the Lord with Abraham went their way to Sodom. "But Abraham as yet stood before the Lord, and drawing nigh he said: Wilt thou destroy the just with the wicked? If there be fifty just men in the city, shall they perish withal and wilt thou not spare the place for the sake of the fifty just, if they be therein? Far be it from thee to do this thing and to slay the just with the wicked, and for the just to be in like case with the wicked. This is not beseeing Thee, thou who judgest all the earth wilt not make this judgment. And the Lord said to him: If I find in Sodom fifty just within the city, I will spare the whole place for their sake. And Abraham answered and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes. What if there be less than fifty just persons? Wilt thou for

five and forty destroy the whole city? And he said, I will not destroy it, if I find five and forty. And again he said to him, But if forty be found there, what wilt thou do? He said, I will not destroy it for the sake of forty. Lord, saith he, be not angry, I beseech thee, if I speak. What if thirty shall be found there? He answered, I will not do it if I find thirty there. Seeing, saith he, I have once begun, I will speak to my Lord. What if twenty be found there? He said, I will not destroy it for the sake of twenty. I beseech thee, saith he, be not angry, if I speak once more. What if ten should be found there? And he said, I will not destroy it for the sake of ten. And the Lord departed, after he had been speaking to Abraham, and Abraham returned to his place."

As a fact five were saved from destruction, and of the five one was turned into "a statue of salt." As to the rest: "And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven. And he destroyed these cities and all the country about, all of the inhabitants of the cities and all things that spring from the earth." There is no need of an apology for the quotation. It is a rare one and it brings to mind some things worth remembering and suggests questions worth the asking and worth the answering. It would be entirely unwarrantable, perhaps, to assert that it fixes the percentage of just men in the world, but also, perhaps, it does establish the proportion of such individuals in the Sodoms and Gomorrhas of civilization. One point it does unmistakably settle and that is how much a few just men weigh before the Almighty. Who knows why Abraham ceased his petition when he did? Who knows whether the Lord would not have delayed the visitation of His anger if there had been one just man? Who can say that there was even one just man in that

abomination of desolation? It may be that in that family of Lot alone was found the only self-respecting man.

Self-respect is not outward demeanor or deportment. Self-respect is not respect for others merely, nor having a regard for what others may think or say or do. It is something more subtle. It lies very far below the surface. When we discover it we reach something that involves high principles and fundamental truths. He is a rare species, this absolutely self-respecting man. Self-respect is a just regard for and appreciation for one's own excellence. One's own excellence! This is saying everything and it is not saying too much.

This consideration one is called upon to have for himself is not pride or conceit, nor even is it selfishness in the objectionable meaning of the term. It is esteeming one's self at one's real value, at the value put upon one by the Creator when He looked upon his handiwork and saw it was good. The first fact concerning himself and which he is obliged to admit, is that were he alone in this world, that in it there is nothing in the majesty and beauty of it that does not lie at an immeasurable distance from him, that he is first and foremost in intrinsic importance. This is the long held view of man. His body is a masterpiece of marvelous perfection enhanced by its companionship with an immortal soul. Body and soul in their wonderful union form an entity higher than which are the angels and God, and lower than which everything, that is not man, is. The body derives its special worth from the soul which vitalizes it, and which, when the span of years determined upon by Omniscience is passed, will call it back to itself to be reunited with it forever.

Man's value has been vaguely determined when the Saviour asked "What will it profit a man if he gain the whole world and lose his

own soul? This is the standard of self-respect. If understood aright, man would respect his body and his soul. Respect of the body calls for a temperance and a purity so immaculate as to befit the temple of the Holy Ghost. Respect for soul commands the keeping mind and will and heart unspotted of the world and of all iniquity. Self-respect imperiously compels the respect of others. Who can measure the distance it goes in the direction of the formation of character? It is self-love in its highest phase. It is no imperfection and it checks the vile enormity of self-neglecting.

"Let each man think himself an act of God,
His mind a thought, his life a breath of God."

This is the higher pantheism. Where in the whole range of unchristian pedagogy are its principles recognized or its lessons taught?

XX. LAW

Law is the sentinel of humanity and the custodian of civilization. It is the force connecting individuality with each other and nations with nations. It is the energy which upholds order and protects it against chaos. Its majesty cannot be too much extolled, nor its necessity competently corroborated. Without it there is no living, no life, only disorder and death. After the Creator, it is what is noblest in the world. It is in fact the clearest and loudest and truest expression of the divinity. It breathes beauty into all things that are, it is the soul of all that commands the respect of men. It is the megaphone of the Almighty, and its tones are heard from end to end of the earth. These commonplaces have been uttered since the beginning and, lest we forget, they are to be dinned and dinned into the ears of all. Always repeated, there is no satiety in the repetition. The highest minds have thought after this fashion. The law is for everybody and no one is exempt. For "as the law is set over the magistrate," says Cicero, "even so are the magistrates set over the people." And therefore it may be truly said that the magistrate is a speaking law and the law is a silent magistrate.

To quote literature when and where it speaks of the dignity of law would be an endless task. This points unmistakably to the reverential awe with which the law is regarded. Men may break the law, but somewhere or other within them is a latent respect for it. There are laws human and laws divine. Human laws are but the copies more or less imperfect of the eternal law. It is this eternal law which is the well undefiled from which are drawn

all the laws which bind mankind. The recognition of this eternal law is of supreme importance, and it alone makes for all observance. We might call the eternal law an act of God's will by which necessarily and from all eternity he decrees that all his creatures be directed, suitably to their natures, toward an end which He appoints. This law is so universal that it extends not alone to the moral world of rational beings but to the physical world too. It is compulsory not only for the order of nature but for the supernatural order as well.

St. Thomas distinguishes this law from Providence. "Providence," he says, "is not the eternal law in God but a consequence of it." The task of Divine Providence, if we may use the word task, is to see that the law decreed from all eternity be plenarily fulfilled in the progress and consummation of all things. These are not useless considerations because they furnish the basis of all morality, of all moral obligation and of the moral efficacy of all human legislation. It was recognized dimly, but surely, by pagan philosophers. The so often cited passage of Cicero bears testimony to this: "It has been the conviction of the wisest among men that a law exists not framed by human ingenuity nor the outcome of popular approval, but a something eternal, which governs the universe by sage commands and prohibition. They called that imperial and fundamental mandate the divine mind, ordering something and forbidding others. It began to exist when the divine intelligence began. Hence this real and supereminent law is nothing else but the infallible reason of the Supreme God."

In another place the same philosopher emphasizes more markedly the same view of law. "There is an undoubted law proceeding from an all-seeing mind, a law in harmony with nature, promulgated everywhere, constant, sempiternal. It calls by a command

to the performance of duty, and by a prohibition it deters from wrong. It never forbids or orders anything in vain to the upright, and the wicked, whether it forbids or commands, are unmoved by it. This law must not be abrogated nor must the least thing derogatory to it be permitted. In its entirety it must remain unchanged. Nor senate nor people have the right to amend or destroy it. It needs no expounder nor interpreter. It is not one law at Rome, another at Athens, nor one law now and another then, but all nations and all times are obligated by its everlasting and immutable sway, for its sole framer and legislator is the Master of all, God. He is the founder of this law, its interpreter and mouthpiece. Whoever refuses allegiance is untrue to himself, despises the nature of man, and in this way undergoes the greatest of all tortures, no matter how many of her so-called penalties he may escape." This assertion that the law will be its own avenger is surprisingly like many of the utterances of the Apostle of the Gentiles.

Two or three centuries before Cicero, Sophocles puts the following words on the lips of the Chorus: "Would that it were given me to pursue that holy integrity of words and deeds which is sanctioned by that sublime law, begotten in the celestial abode by the Olympian father alone, which, man left to himself, one could never dream of and which he will never be able to obliterate, for the great God, whose years never fail, is its author." Again, the same writer makes Antigone give this reason for refusing to obey the unjust mandate of the king. "Your laws are not those of Jove nor of Justice who resides among the inferior deities. I cannot believe that any edict of yours, mortal that you are, can nullify the unwritten but unshaken laws, which were sanctioned not yesterday nor the day before, but have flourished in every age, and no one can tell how far back the date of their birth goes."

The object of these citations is to show that from the very beginning there existed a law which bound all men to obedience, to show, moreover, that from the divine mind and from the divine will have sprung the essential laws which govern all things, animate and inanimate, and all according to the constituents of their individual nature, inanimate beings by inflexible rules, purely animal beings by instinct, man by moral obligations, which, while they in no way influence him physically, put him under the moral coercion to advance toward his development along lines worthy of his freedom and his intelligence.

Law for man is his destiny here and hereafter. Law is his perfection. Law from the performance of his first responsible act is an abiding presence with him. If he endeavor to disregard it, which it is not in his power to do utterly, he will be punished by the very reproach of that law rebuking him menacingly through the voice of his conscience. It is not difficult to admit that one of the first maxims to be inculcated is that law must be respected, that it is never set aside without disaster and remorse, that it is well for a man to obey the law willingly because it is bad to disobey it willingly, because sooner or later, whether he will it or not, obey it he must.

Pedagogy by the very nature of its office must recognize the importance of law, must insist under all circumstances on that importance being recognized by the child. But there is the rule! Those who come under the ministrations of educators are reasonable beings and they demand the why and the wherefore of all things and they will not be put down by yea and nay. The age which apotheosised the *Ipse dixit* is verily a thing of the past and of a very distant past. Reasons are asked for by everyone and for everything.

Wo betide the pedagogue whose repertory is poorly stocked in these times of incessant interrogation. Yet no teacher need be dismayed, no teacher worthy of the name, no teacher who has conscientiously prepared for the work to which he addresses himself. A reason and a satisfactory one can be given for everything, especially for everything which revolves upon or concerns the chiefest human interests. What principles can pedagogy advance upon which to build up a respect for law or from which he may deduce affirmations or negations in favor of its majesty and its obligatory power? There seems to be only one needed. Law is the voice of authority, and all authority is God-given. God's right is inalienable and undeniable. God's right to command men and to compel men to obey other men legitimately placed over them. In no other way can law be explained or understood. In no other way can the norm of morality be established and on no other foundation can repose moral obligation.

Any system of philosophy which does not affirm the existence of a God Creator, is powerless to rear a standard of morality and powerless to lay down a basis of moral obligation. There is no morality where there is no creator, there is no morality worthy of the name or possessed of integrity without religion. A semblance there may be, but whatever the semblance it is only a rag torn from the standard of all goodness set up on the mountain in the Ten Commands, and still floating like a glory over that Church which is appointed as the sole teacher of mankind, and which alone lights up the minds and strengthens the will in the direction of morality and law.

XXI. REWARD AND PUNISHMENT

Reward and punishment may be called the secular arm of the majesty of law. Without them law is inefficacious to an alarming degree. They uphold it and are its necessary adjunct. Take them away and who obeys? The lawgiver who attaches no sanction to his legislation is, for the masses, a sound and nothing more. There is a solemn cant blatant in these days, in fact, in all days, which proclaims that man should do the right thing and shun the wrong, because right is right and wrong is wrong and therefore should be done or should be avoided for their own sake alone.

George Eliot, it is recorded, in one of her solemn moments made the sublime utterance that humanity has three watchwords: God, immortality, duty. "There is no God," she continued, "there is no immortality. The only thing left us is duty." She was as illogical as she was unpragmatic. Deprive the race of God and you will seek in vain for immortality. Cancel immortality and duty will become a meaningless term, a mere catchword of frenzied femininity. Duty for duty's sake has never inspired noble deeds. It wears the mien of unselfishness, but behind it there is inanity and much smug conceit. One does one's duty because one's duty it is, but one's duty it is because there is somewhere or other an authoritative legislator who has the right to lay down the law for us and because we are under the moral necessity of harkening to His voice.

How long would the race persevere were duty, for its own dear sake, the maxim of civic and domestic conduct? It is needless to say that there is something unworthy of man in the attitude of him who is led only by the hope of reward or by the fear of punishment. Yet the man who obeys God because he is moved by apprehension

or by hope of something present or future is certainly in no way inferior to the man who submits because his reason tells him it is a more beautiful thing to act ethically than otherwise. The one is by implication a worshiper of a superior being, the other by inference kneels down to himself. When self-worship becomes a religion then 'ware the world! Then farewell duty and order and peace, and fling open the doors—fling them open, otherwise they will be forced from their hinges—to let in all evils, to unkennel the dogs of all the passions, and so destroy the principles of universal justice and brotherly love and minimize all noble action. Thus the great globe itself, yea, all which it inherit, shall dissolve and

“Leave not a wrack behind.”

Altruism, as it is expounded, is another of those supposed magic words which are to fill the souls of men and the world at large with sweetness and light. It must be remembered that we are by our very nature self-centered. The world has two motions. It moves on its own axis and it revolves around the sun. So with man: he rotates upon himself and his whole being circles around the Creator. Without the sun the axial activity of the earth would not be and without God the existence of man would be mythical only. Hence this utter annihilation of self that is demanded by altruism, independently of other considerations, is an impossibility.

The saints have loved God unselfishly, yet they in their own personality were the center and spring of that love—they loved and not another. Even when they went to that mysterious degree of self-stripping that they clamored to be anathema, to be wiped out of the book of life for their brethren, it was their best and most conscious self from which the magnificent sacrifice emanated. And He, the Master, the Preceptor, the Peerless Pedagogue (for

where was there such another teacher?) in the most sublime discharge of duty, asked the Father why He had abandoned Him and into His hands commended His spirit, for it was Christ and not another who was humiliated and crushed and who died. He died most surely for us, but it was He who consummated the ineffable oblation and no other. The agent and his act are inseparable.

Punishment and reward are influences in all deliberate action. Man is so constituted that he must be either enticed by the one or deterred by the other. So the nature of man and the reputation of the lawgiver and his concern for his own legislation are all involved in the sanction which accompanies his mandates. This is true of all law, divine, human, natural and positive. The dealing out of punishment and reward is no small part of a teacher's task, and it works either for the advantage or disadvantage of both master and pupil, and so genuine pedagogy calls for a sound treatment of their necessity, nature and condition. Any species of fantastic views in the matter is to be relegated to the most distant background.

It is safe to be convinced from the start that the class in which penalties are not attached to infraction of law or in which rewards are not offered for application and orderly conduct is a class which exists nowhere except in Utopia or in the unpractical brain of dreamy theorists. Who is to administer punishment and in whose hands is to lie the distribution of premiums are questions of no little moment. There is the larger problem of corporal castigation which is calling for a solution in these days of ours. There was very little difficulty in its settlement during a long past which is not very far away. The abolition of it will not lead to an abiding verdict. It will come up again and again, for if there is one sure conclusion which the forbidding of corporal punishment of one kind or of

another must necessarily compel the world to reach, it is the conclusion that suffering of some kind must be inflicted upon refractory boys and girls, otherwise there will be dismay and defeat in the army of teachers, and indolence and insolence and riot and disorder in the ranks of the scholars.

Sentimentalism is not real sentiment, it is only a counterfeit thereof. It is mawkish. It is a mere weakling and from it can never spring a guiding influence on a principle of salvation. When a teacher is convinced that his laws and the laws of his school or college must have a sanction he must study not only his own feelings, but the character of the children entrusted to him. This analysis will reveal the first important fact which should never be lost sight of: the fact that all under him must not be treated alike, that some are helped rather by reward than by punishment, that some can not be punished at all.

Probably the most impressive as well as the most effective mode of discouraging laziness and bad conduct is to take away some of the ordinary privileges of school routine. This suggests many varieties of procedure and, while helpful in the matter of study and discipline, caters very innocently to the feelings of the sentimentalist, for whom the best corrective is the handing over to him or to her for just one school day a class of healthy boys or girls. A teacher while under the obligation of administering some or other penalty is surer of his success when his determination is rather toward reward. Reward and punishment must go hand in hand. All punishment would demoralize an institution just as no punishment would produce the same result.

There is nothing in the teacher so manifest to the lynx eye of the pupil as the motive which controls when the sanction is being executed. If the teacher is moved by anger, if it is love of himself

and not a desire for order which urges, if he is bound to get the best of his disciple, if he is partial, if he is not animated by the strictest spirit of justice, then it were better for him that he had not usurped the vocation of pedagogue and it were better for the student likewise. Strongly and sweetly is the motto for all disciplinarians.

XXII. MANNERS

Manners, like apparel, "oft proclaim the man." In fact we are drawn to or repelled by our fellows more on account of their demeanor than of anything else which their exterior may hide or reveal. For this reason it is almost impossible to overstate the very great importance of cultivating deportment. Lord Chesterfield hardly ranks among the safe mentors of young or old. But his experience, whether good or bad, has moved his pen to write unmistakable truths. "Manners," he says, "must adorn knowledge and smooth its way through the world. Like a great rough diamond, it may do very well in a closet by way of curiosity and also for its intrinsic value, but it will never be worn nor shine, if it is not polished."

We lavish a great deal of forbearance on the rough diamond, but it is not difficult to perceive that if the roughness were removed it would be better for all and in the long run; if the edges remain we lose sight of the gem and cease to be patient, and perhaps go to the length of suspecting the genuineness of the stone. Again there is a tendency to admit that it makes very little difference what a man's manners may be, that the only thing to be taken into account is what the man is. This is a dubiously true averment. There is truth in it, but it does not state the whole truth. Of course one is only what he is. Yet it must not be forgotten that man's manners are a part of himself and they must be reckoned with in every attempt to totalize an individual. If they are good they are to be included in his measurement; if they are bad they have to be deducted.

Moreover, most men, in fact all men with whom there is no

prolonged intercourse, are indexed to us by their method of carrying themselves exteriorly and by that only. Besides, in the main, talk as much as one pleases of the rough diamond variety of our species, one is on the average very nearly what he appears. There is a psychological connection between matter and mind, body and soul. The interior generally reflects itself on the exterior on account of this very intimate union between body and soul.

It must be admitted, likewise, that manners are in some cases, and may always be used as, a mask to screen hideous moral delinquencies. This does not militate against the cultivation of politeness, but only against abuse. Anything may be abused. One may put to a bad use even learning itself. This science of pedagogy has suffered agonies and in many instances gives, in the senseless inanities it upholds, evidence of the terrible ordeal through which it has passed at the hand of ignorant and cruel and debasing agencies.

Yes, manners must, by no means, be neglected. Some are born gentle, some achieve gentleness, some have gentleness thrust upon them. The schoolroom will divide itself into these three groups. It is with the last group chiefly that the struggle is on, but it is a fight worth the fighting, for education calls for manners and those who have no manners must for the sake of their fellows have manners thrust upon them. Those whose gentleness is native will need encouragement in order not to degenerate or to succumb to the influence of a lowering environment.

"Since every Jack became a gentleman
There's many a gentle person made a Jack."

It is hard to bear the grand old name of gentleman without abuse—a name which is "defamed by every charlatan, and soiled with all

ignoble use." There have been many definitions of the term "gentleman" given and when the true one is found we will discover the true meaning of "manners." Probing the subject as deeply as it is allowed us we will find that as there is no life in the body from which the soul has departed, so there are no genuine manners without an inner principle to give them being first, and then vitality, and finally form and beauty. The gentle mind by gentle deeds is known and there will be no gentle deeds without the gentle mind.

It is incontrovertible, therefore, that manners can be built upon a man's interior only. So we are brought, as in every matter appertaining to education we must be brought, we are brought to the inevitable truth, the inexorable truth, that mind culture alone is not sufficient, that the soul, that is the will, that is the heart, must not be left untouched by pedagogy.

Once more we are comforted with the dominant thought of these papers, the thought that all education is imperfect without moral training, and that all beauty of living as well as of seeming must spring from that comeliness which can be born of man's loyalty to the suggestions of religion which speak to man of his attitude toward himself and toward his fellows as well as toward his God. There is no gentleman possible—no gentleman in the very highest, in the ideal sense of the word, without the influence of the religious principle.

Cardinal Newman has essayed the definition of the gentleman and how successful his attempt has been is attested by critics no matter what their denominational bias. Summarily, the great ecclesiastic says that "a gentleman is one who never inflicts pain, who carefully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast. He is tender toward the bashful, gentle toward the distant, and merciful toward the absurd. He is never mean or

little, has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him and interprets everything for the best." This is his idea of the one who is nature's gentleman, whose comportment is based on merely human foundations.

But how long will a man unaided by religious motives persevere in this enviable attitude toward men. All these lineaments may be traceable in the exterior and as long as they are observable the possessor of them will be considered flawless. It is to be feared that if the incentives of action are not in accord with the act itself, it is to be feared that in private and unguarded moments the polish will not survive the attack of passion or of the brunt of failure or the rival's success. The repression of self is the only guarantee of manners, perfect and abiding. Manners call for constant sacrifice of self. The Sermon on the Mount is the best manual of social polish and culture which has ever been given to the world. Christ was the gentleman beyond compare. Isaias predicted of Him (xlii, 1) : "The Lord will put his spirit upon him and he shall show judgment to the Gentiles. He shall not contend nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break, and smoking flax he shall not extinguish." Here is the perfect idea of what genuine manners can effect in an unmanly world because it insists on the action of that spirit from whom alone all perfection springs. Pedagogy must demand the genuine in everything. It must allow of nothing superficial, it must insist energetically on everything being thorough.

There is no force stronger in education than the force of example. The Great Preceptor commanded nothing which He had not done Himself. How potent the professor can be in his intercourse with his pupils is beyond the need of being illustrated. He who from his chair proclaims by his demeanor the qualities of a true gentleman

or of a true gentle lady will speak victories. Meekness in its splendid Gospel meaning and as it touches the heart of Christ, modesty, self-control, honesty of purpose, veracity of statement are the equipment of the man of manners, and the tutor who possesses them will possess that land of infinite possibilities, the heart land of those whom he instructs; without them the tide will come in his affairs which will sweep him and his to shoals and rocks and things unutterable.

XXIII. CONCEIT

It would be no easy task to learn what view popular pedagogy, in the light of the easy principles it follows, takes of the frailties of human nature. It would be a simpler performance to prove that it scarcely touches them. In fact, outside of plans of instruction, it formulates no method whereby mind and heart may be purged of the perilous stuff which must surely damage both, where those systems have been allowed to prevail that are unbaptized and have not been dipped in the waters of Christianity. Mental disease, especially when the sickness is a moral infection, is rarely if ever treated. Train the mind, pour into it all the information procurable from any and every source, organize the seething elements, eliminate chaos and diffuse light, and, lo! the work of pedagogy is done, and, lo! the child is formed and ready to encounter any enemy however strong!

Illumination of the mind and nimbleness of the faculties is the only goal it seems ambitious to reach. In its pharmacopœia it holds no tonic for the soul. To know, and to know, and again to know, is the chief, if not the only, doctrine which it preaches from its pulpit. A completely fashioned intellect is its principal aim. It comes to humanity with the proclamation that knowledge will make men, like gods, able to pluck from the tree good and evil together, caring little how much the evil contaminates the good, caring less that the evil is more palatable than the good. It will inculcate most assuredly the need of manners, but it is empty handed where there is question of what is more needful than manners, more needful than anything that attracts the attention of men. It is the bark that

it contemplates the strengthening of, and it is reckless of the rich, wholesome sap, without which there is no health in bark or leaf or branch or blossom or fruit. It forgets that the soul must wear a royal garb as well as the body, and that it is from the interior that all force must flow to the exterior.

It says, of course, be not proud, be not conceited, be not selfish, but it gives no lessons in humility and brotherly love and self-sacrifice. This weakness, or rather this incompleteness, it very seldom imputes to itself, because it is unaware of the true value of things, and in addition knows not where to look for the all important gift of discernment. It is obvious that while it pays no attention to many things of moment it is indirectly making itself responsible for more than a few of the characteristics which, in these times, impair their efficacy for civilizing purposes, and render powerful agents of evil to the commonwealth those who are sent out with approval from schools and colleges everywhere.

Manners are an indispensable requisite for comfortable living, but they mean a higher living than is existence if they are the outcome of mental balance and moral soundness. The rule of the golden mean applies to them as it does to other human conditions. Manners easily degenerate into mannerisms, which, if excessive, produce the harlequin and the mountebank, and which, if not, generate the faddist and the bore, who, in a step, loses all politeness and becomes the boor. Conceit conduces potently to the causation of these excrescences. It is very much abroad in the land. It sits like a grinning ape upon so many shoulders and chatters in the speech of so many tongues.

To be in conceit with oneself is to be out of conceit with the rest of the world, or rather to find the rest of the world out of conceit with us. It is a little failing, but like the little acorn, from it comes

a monstrous growth. It makes us laugh, but soon the laugh changes into derision and contempt. Perhaps the easier way of getting at an understanding of this moral ailment is to ask ourselves searchingly why a conceited man is always a disgusting, or if not a disgusting a laughable, spectacle for us. The source of his conceit is undoubtedly his opinion of himself. This opinion is not always an exaggerated one; generally, however, it is. Its basis is a desire for the praise of others, and there is no mistaking the fact that he is eager for it because he considers it due to him. In pursuit of commendation it is that he uses the language and does the deeds which compel ridicule. It is silliness unpardonable on his part, but it is not always evidence of brainlessness.

Some able individuals have been conceited and have in many instances drawn down upon themselves the sneers of their fellows. Let us be honest. We perhaps vent our spleen on these harmless ones because of a treacherous inclination on our part to resent anyone thinking himself better than we are. This sentiment is a natural one, but not of the best. We assume that a man who deems his qualifications superior to ours and shows this attitude, is pitying us because we are not as great as he. This cuts and hurts, and in our supposed righteous indignation we find ourselves guilty of the same estimation of ourselves which we call overweening vanity in him.

If only someone would give us the gift to see ourselves as others see us, most surely it would free us from many a blunder and from many a foolish notion regarding ourselves and others. Yet conceit is not manly—nay, it is not human. Why should the spirit of mortal be proud? Pride is responsible for vanity and all the conceit that has been witnessed since the beginning of things. Where does pedagogy find or present a remedy for pride or selfishness, which

lies still deeper? As to the conceited person, it were better to leave him alone.

George Eliot says: "I have never any pity for conceited people because I think they carry their own comfort with them." We are not obligated to pity them. The duty that lies before the pedagogue is to teach his disciples the true value of things, that if the world were to rain down all its plaudits upon us it would change us nothing. The dwarf on the highest hill is still a dwarf, and no elevation will make him a giant. What is said of the world is to be said of the individual. No thinking on his part makes him other than he is.

St. Paul teaches (I Cor. iv) that all distinction comes from on high. "For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received why dost thou glory as if thou hadst not received it?" This is the magic thought which helps man keep himself where he belongs. The fact that all we have has been given us, that there is nothing, strictly speaking, our own but our sins, is a fact which when allowed to penetrate our mind will go far toward calming troubled breasts and subduing swelling minds. "Lowliness is the base of every virtue, and he who goes the lowest builds the safest." The sagest of men have subscribed to this doctrine "that no man will learn anything at all, unless he first learns humility." This virtue endears us to God and to man. It puts a man in his place, and the man who is not in his place where he belongs is the veriest misfit, and jolts others and is jolted himself.

"Humility, that low, sweet root
From which all heavenly virtues shoot."

All this is true of the preceptor as well as of those over whom he has charge. Example goes very far in plucking up conceit. The

greatest learning has been so frequently associated with a lowly opinion of oneself. Pride is the easiest depth for a man to fall into, and humility is the hardest virtue to practise. It can never exist where irreligion abides. It can never be taught by any system of education save that which is the handmaiden of religion and looks upon God as the Alpha and Omega of all things.

XXIV. RESPECT FOR OTHERS

There are very few human breasts in which every spark of respect for others is extinguished. It is alive even in the mind of the man who has lost all respect for himself. It is a sentiment to which much of peace and order and happiness in life is due. It is a sentiment which must be developed, because the large issues of life, and surely the large issues of education, depend upon it. Whatever conduces to maintaining it contributes in no little degree to the conservation and purification of civilization. What is respected will not be overthrown or disregarded, and will by its very nature be a barrier against any threatening or malign influence. Without it education is rather a curse than a blessing.

It is in bad taste, this finding fault with the times of which we are a part, but only when it proceeds from a carping spirit or from motives that are unworthy. Still it is not necessarily pessimism, or if it be, it is of a kind that spurs on and up. Only the pessimism which cries *wo! wo!* without hope, is dangerous, just as the optimism which says, *Well done!* indiscriminately, is a foe to be struggled against in season and out of season. Censure, after the fashion of a scold, is intolerable, but when it is in the expression of sympathy and encouragement then it, too, is to be respected.

It can not be denied that to-day respect is not the vigorous factor that it was, that it is not the prevailing spirit. We may ask, and ask in the fear that the reply must be negative, whether the young respect the old, inferiors their superiors, children their parents, wives their husbands, husbands their wives, the multitude their religion, the world its God? Here in America the Old World way of respect, and in the Old World the old-time way of respect, for other

men and things have undergone strange mutations. Not in the fashion of the day did the fathers of the republic interpret those watchwords of the race: life, liberty and the pursuit of happiness. To-day it is life, any kind of life, and at any cost. To-day it is liberty without respect for the liberty of others. To-day it is the pursuit of happiness no matter on what road or with what means.

Respect for ideals is fast waning, and anything that savors of lofty aspirations is called quixotic. It is beyond cavil that respect conserves, and want of it annihilates, and disrespect covers with insult. If a husband respects not his wife she becomes to him as if she were no wife. If a child has no respect for its parents they are to him as if they were not his parents. It is this annihilating force which takes the place of vanished respect that is the most regrettable feature. The man who has no respect for God has no God; who has no respect for religion has no religion. When the world falls into this slough it is very low indeed, and no one can tell how soon its best institutions will be swamped.

What is it brings an individual to have no more respect for things that are of the greatest moment to himself and to all his fellows—no more respect for religion, no more respect for authority, no more respect for the obligations which flow from the essential relations and conditions of existence? Is he to blame or are others? The answer to this can be given only by the one concerned. But let he himself be to blame or let others be at fault, his symptoms are dangerous and remedies must be applied.

The causes for the disease are superficial, many and various, but close investigation will reduce them to two or three. Some eye religion askance because they are not satisfied with its ministers. It is a swift process this identifying the minister and the religion, but oftentimes sufficient data are not at hand, and it is always

illogical. Environment plays an active role. The abdication of the principles which sweeten humanity is more contributory than many other causes, and there is nothing which leads more swiftly to judgments against a man's character than his proclamation that Church and God are mythical, medieval and superannuated ideas, and altogether opposed to that grotesque thing which is called the world's progress.

Above all, systems of education are censurable in this relation. These systems in a general way may be styled Godless ones. They have no place for the Creator, save perhaps on the inscriptions over their portals. Their very existence is a disclaimer against all moral training which they are not permitted, except in the most indirect way, even to hint at. It belongs not to their commission, a departure from which would involve them in endless difficulties. In how many plans of studies, as afforded by the various educational establishments which dot the country, is there provided a scheme which will inculcate those theories, or rather those really scientific principles, without which there is no security against the inroad of erroneous views, which sap the mental and moral foundations of the land!

It is this propagation of ideas, so destructive of the first notions relative to the nature of the world and of man and of God, which is the well spring of this absence of respect for others that in so many instances we are called upon to deplore. God is not. Why think of Him, why consider Him, why respect Him? God banished as a useless idea from the thoughts of peoples, what basis of authority is possessed? Forms of government may be legitimized by the consensus of men, but not government itself, not authority. No one can compel obedience save Him who by His creative act has a right to our submission.

There is no guarantee for right government but in the fact that all authority is from God. Give unto Cæsar what is Cæsar's and unto God what is God's, but Cæsar will never receive what is his from the one who does not give to God what is His. It is the same with parental authority. It is the same wherever we find some in command and others subject to that command. It holds for all the relations of life. It holds in Church and in state, in the family and in the class room.

Respect for others, in no matter what capacity they may be found, will never be manifested unless the principles of morality—of morality which is undivorced from religion, of morality which springs from a recognition of divine authority—are upheld. That deference which is so necessary will be compulsory only, and might will usurp the place of right, and rulers will be tyrants and soldiers minions and the people slaves. Nobody has respect for another continuously if he respects not himself. Nobody can respect himself who is not true to the truth that is in him, especially to that ineffaceable truth which asserts the divinity of his origin and morally brings him to his knees before his Maker and fills his heart with the deference that is due to every rational creature coming from the hands of the Almighty and according to the degree in which circumstances controlled by an infinite Providence has legitimately placed him. This is so simple and so elementary, but when fundamental ideas are fast vanishing and come to so many as a new unheard something, then is it time to cry halt, and remind pedagogy of its paramount responsibility.

XXV. DEGENERACY—HEREDITY

Heredity shares largely the attention of the world to-day. Some very striking occurrences have been brought to light of which a basis has been made for theories which still remain theories and will never be anything more. Theories are not to be scoffed at, and are to be neglected only when they parade as demonstrated conclusions have been found useless in the fields of science. Theories degenerate and decay, as may be the lot of everything limited in this world of change. Degeneracy is a salient fact, and most of all in the moral order. There are those, and they are not a few, who leave the Father's home and never return. There are prodigals who, tired of the husks and the far-off country and the company that sinks them and debases them, go back to the fireside where they spent happy hours, the memory of which in some mysterious way always clings and not seldom draws away from the depths and stations on the heights.

In no way does a man so impoverish himself in his gifts and qualities, so impoverish himself in his own eyes and in those of his fellows, as when he becomes unrecognizable as the one who set out on life's morning march, when his bosom was young, so full of promise and so hopeful of victory, when he is so far unrecognizable that his own will not know him, that his name is erased from all the family records and his portraits are all turned to the wall and no mention of him must ever be made in the paternal halls. If this is a deserved fate, then indeed must he be a degenerate. Yet let him be fallen as low as possible, there are many who would stoop to pick him up, out of the charity in their hearts, and because they know there are lower depths into which he might fall, and because

they know not the day that they themselves might kennel with the poor lame dogs that have to be helped over stiles. God bless them for the thought and for the deed—not degenerates they, but princes in God's own household.

It is not of evolutionary degeneracy that this chapter speaks, but of a worse kind, the degeneracy that makes will and mind, and, through both, body to deteriorate. Degeneracy is loss of birthright, the loss of all that has been given a man by right of natural descent; it is a falling away from typical condition. It means one born noble becoming a serf, one born wealthy becoming a pauper, one born strong becoming a weakling, and, last of all, one born a man becoming a beast. It is against this last catastrophe that pedagogy must do battle. If it is unable to prevent degeneracy, or lessen or prevent its consequences, if it can not help toward repristination, then it has no place among the works of men; then it itself, alas! is degenerate.

More censurable than degeneracy itself is a system that harbors the microbes of deterioration. It is the end of education to develop a man in all that he is, to strengthen body, mind and will. Truth is the only nourishment of the mind; virtue—that is, the virile combat against all the advances of moral corruption—is the life of the will, and health of body is so easily, as it is so frequently, impaired, by weakening the mind through error and falsehood and by not proclaiming to the will the law of liberty which keeps the whole man unspotted of the world. It is not a peculiar felicity, this being obligated, no matter what the subject introduced, to insist upon the most fundamental and simplest formulas of all education. It can not be helped. Every time the same disease is in process, so often must the same antitoxin be administered. What marvelous strides have been made in sanitation, and how grateful must suffering humanity be for all that has been done to make the body sound.

The old-time adage was: A sound mind in a sound body. It calls for sound mind and sound body, not for sound body only or for sound mind only, but mind is first, and if sacrifice of either is inevitable, then let body and not mind be immolated. A sound body can go far toward making a sound mind; witness all the triumphs in the field of surgery and medicine. The mind which is denied the truth is an infection and works resistlessly in making children and adults degenerates. That physical deterioration is in a very large measure due to heredity is admitted. This has given rise to theories, more or less orthodox, not merely from a religious but from every point of view.

An attempt has been made to discover the laws of heredity and to give them fixity. Scientific certainty on this point will not be reached for many long ages. No ratiocination, no syllogism can be conclusive on this head until induction has traveled over a region of facts, practically infinite in extent. Nature is constant, it is true, but one solitary act of freakishness and she puzzles a whole world of honest searchers. Were some of the decisions pronounced by judges estimably competent on this subject to prevail, then the race might take lessons from the dreamy Orient and lie down and await without any fear of responsibility for inevitable consequences. It is the utter helplessness of the individual and the utter hopelessness implied that make some of its supposed laws such a cause of degeneracy. There is certainly at times consequences of heredity which make the life struggle constant and call upon the offspring for a heroicity that seems exorbitant. Whatever moral burden is laid by descent upon the child it is incontestable that somewhere or other on God's earth there is refreshment and easement for him, and that Providence will always see to it that he is not tried beyond

his strength and that he has within himself a potency of will which religion may render indomitable.

It is in questions like these that the barrenness of science is made apparent. There is a pedagogy which, only partly awake to the nature of man, adopts without examination sometimes all the conclusions of incomplete research, and so deems useless any auxiliary that claims that only man's mind is teachable and that man's will can not be trained and must be left to fight with the resources with which parentage has equipped it. Such a notion is not only unscientific, but is criminal as well and amenable for all the misery, weakness, turpitude and iniquity which in all ages have engaged the attention of Church and State and evoked the utterances of socialism and anarchy.

If we are told that pedagogy has no time and no mission to redress these evils, then let the avowal be a public and an honest one, and let the schoolboy and collegian look elsewhere for relief from these intolerable conditions. Parents are answerable for the education to which they commit their children. Parents have in many places, the world over, the selection of the institutions to which they send their children. In the discharge of their obligations their duty is clear, and in the light of these principles their duty is of superlative value. The most superficial study of heredity will prove to fathers and to mothers what traits they bequeath to those who spring from them. From this knowledge will come to them the conviction that in some degree they are responsible for many of the tendencies, and so should be animated with a determination to diminish the consequences and to make comparatively easy, if not pleasant, the warfare which those whom they have brought into the world must wage. If this warfare is not waged triumphantly, then with them heredity has left as a legacy degeneracy.

XXVI. TASTE

Taste is the perception and enjoyment of what is choice. It includes therefore, in its object eligibility, and in its possessor selection. The two faculties which are its congeners are mind and will, and the more clearly they perceive and the more keenly they enjoy, the more perfect is in them the quality of taste. And what has pedagogy to do with taste? The question ought to be, What is there that pedagogy has not to do with taste? A child left to its own resources in this matter, a child whose taste has not been developed or has been allowed to run wild, is at the mercy of every charlatan who has a theory to propound, or creed to establish, or a cause to uphold.

Where taste has not been cultivated, education, no matter what its nature, is rudderless. It has no canon whereby to adjudicate in all matters which make appeal to sense or reason. Taste properly trained is as safe a guide in many things as instinct is in an animal. When of a man it is justifiable to state that he has no taste, or, what is nearly the same, that his taste is bad; then such a one is marked, his judgments are deemed valueless and his efforts will be impotent in the whole region—how vast that region is!—in the whole region where taste is umpire. It has been held as proverbially irrefutable that no dispute should be allowed in questions of taste: *de gustibus non est disputandum*.

Like all sayings which for ages pass current among men, this maxim is susceptible of a twofold interpretation, both contradictory, one of which only can be true. Either taste is a monitor in all discernings or it is not. When we say a monitor in all distinguishings

we mean in all that belong to the province of taste. That it is a standard of genuineness seems patent.

The masterpieces of all times, whether in literature or art, received their high position, and have maintained the supremacy even when some (and how few they are!) revolutionary minds rebelled against the supremacy and sometimes endeavored to argue them out of existence, them or their reputed or their accredited authors. The verdict was given long before there appeared in the world systematized rules and clever analyses aiming at proving that where the popular taste had placed them, there they belonged. Before scientific adjustment there had been an enjoyment of their beauty and a perception of their proportions which gave them the seal of immortality which has been guaranteed by all generations of men since. There have been disputes, not about their general excellence, but relative to minor details. Disputes continue, but the primal taste has been rapturously sanctioned. In matters of highly matured taste, that is, in matters which enter into the vision of balanced minds, there has been and there will be variance.

In this sense it must be granted that tastes may be compared, and tastes may be modified, and tastes may, in expression, be less or more enthusiastic or condemnatory, and hence taste may, both in its object as well as in itself, be a center of heated argument, and so there may be a dispute about taste. There is bad taste and good taste. There is a taste which lauds what is inferior and minimizes or execrates what is superior. There is a healthy and there is a diseased taste. This very well known fact makes compulsory debates on the subject of taste. There are tastes which are the outcome of habits, social, intellectual, moral and religious. This proves that there must at times be a war of taste against taste. There is a national taste which we may not like, because it likes us not, and

so, though we respect it, we understand how easily and rationally its existence might foment very learned and very perplexing discussions, not to say quarrels. The proverb is rather a slur on the race. It is tantamount to saying that it makes no difference what a man likes or dislikes, or that it is useless to argue against it because reason and logic are very secondary, in a word, that nearly all of us are beyond the reach of being convinced, and so if we got our desert motley should be our wear.

There most assuredly is a possibility where so much variety of worth exists of discerning the difference between values and of crowning what is royal, whether it be in literature or art. The definition that taste is the perception and enjoyment of what is choice admitted, it follows that taste is susceptible of many degrees, depending on the intelligence of the appreciator. From this flows, as a consequence, that the more keen a mind is rendered by training in the direction of discernment, the more perfect will taste be. Surely, one might say, surely in a subject like the present there can be no denying that the simplest form of pedagogy is advanced enough to do something toward taste-cultivation without being harassed with the repetition, likely to become nauseating, of the view that morality is essential. This protest is equivalent to a statement that morality or religion has nothing to do with taste, that one may be considered a safe critic of books, and of marbles, and of paintings, and of music, without summoning the principals of faith to one's assistance.

All beauty that is genuine beauty must be examined by the judgment before it is enjoyed. Sudden rapture is not unusual, but along with it is connoted some reason for its springing into being. An act of the intelligence is always implied, though so swift are emotions that occasionally they render us powerless to discover im-

mediately the why and the wherefore of their awakening. If there be no mental operation accompanying our transports, either they are mere sensations and will abide in that lower zone, or they are impossible of analysis and so can not be a joy forever. In other words, there are principles which explain taste and furnish the reasons why taste is good and bad. There is a literature that is so execrable that he who reads is verily wallowing in a sensual sty while perusing. A taste for such productions grows upon what it feeds and becomes like unto its nourishment. It is a taste which soon converts its possessor into one maw, ever open for one kind of food and insatiable. It is a depraving taste. It assimilates its victim into itself and leaves him ruined in all his prosperity, blighted in all his faculties.

"Prostrate the beauteous ruin lies, and all
That shared its shelter perish in its fall."

How is pedagogy going to eradicate or check a taste so pernicious as that? What principles will it invoke? If the pedagogy is of the earth, earthy, a pedagogy built upon materialism, what will this debauchee listen to in the way of corrective or inspiring maxims? Tell him whither he is hurrying he will answer scoffingly and logically: There is no hereafter, no God, no immortality, there is only the grave. How colorless such a system of education in the presence of man's majesty stripped of its regal garb and clinging to all that is sensual or ravenously as a wild beast. What is said of taste in the above relation may be said of taste in all its ramifications, of the taste that enjoys infidelity, untruth, dishonesty, immorality, domestic and social, for taste is called upon to assert itself regarding all these modifiers of human activity.

XXVII. COUNTRY

"Let all the ends thou aim'st at be thy country's,
Thy God's and truth's."

So spake the great Cardinal of the eighth Henry when his fortune had touched its nadir and had taught him, after much bitterness, the hard but salutary lesson that had he but served his God with half the zeal with which he served his king He would not, in his age, have left him at the mercy of his enemies. So full of incentives to high aspirations and high deeds is one's country that where pedagogy fails to develop the rich resources it contains for the up-bringing of the child, it is censurable to a degree that is not easy to put in words.

There is something mysterious in the link which binds a man to his native land. It creates a love which it is not easy to diminish, and, in almost all cases, impossible to destroy. When it departs from the heart there is lost a strength which can not safely be dispensed with, and its absence lends to crimes amany, the crowning one of which, treason, seems to include all other delinquencies, and to call down on the guilty one the execration of all his fellows. Parricide and treason are moral enormities which cry to God and to man for the most summary vengeance. Love for country finds a chord in every heart, and a chord that is responsive not only in the man but almost in the very child. For that reason patriotism is an emotion which is awakened as easily as any other, and perhaps more quickly than any other.

There is, however, a patriotism that is unto wisdom and a

patriotism that is tinged with folly exciting ridicule or indignation in sensible breasts. There is a patriotism which blinds and a patriotism which causes the scales to drop from vision, a patriotism which hurries on to excess, and a patriotism which is willing to compromise because it is enlightened and looks beyond the present moment. The French have coined a term which puts a bar sinister on patriotism of a certain kind, the term is *chauvinism*. It applies to one who is absurdly jealous of his country's honor or puffed up with an exaggerated sense of national glory, who is an extravagant glorifier of his country. Chauvin, one of Bonaparte's soldiers, acquired such notoriety because he was a type of men who work mischief by unreasoning, irascible and vainglorious patriotism.

There is much of this brand of patriotism observable in all countries. This is mob patriotism. There is a so-called love of country which is more pernicious—a love of country which is excessive. It is blatant. It hounds on to measures which have not in them a germ of welfare for the common good. Probed, it often reveals not attachment to country but unseeing selfishness, it reveals ambition either for place or for wealth. It uses the country as a stepping-stone to encompass private ends. The device, when properly deciphered, which it carries on its banner is *ego* first and last and all the time. It is a concretion of the maxim so much used by so many who spend all their eloquence on reprobating it, the maxim that the end justifies the means.

Those who lived through the two wars which disturbed the peace of the United States remember how unblushingly in nearly all ranks this execrable principle was the mainspring of what seemed heroic devotion to country. It is eminently the duty of those to whom the training of the young is committed to inculcate those truths without which patriotism will be merely emotion or listless,

or awakened only when some emergency arises that compels universal activity.

The first training of the citizen of the future is begun where nature intended it to begin, that is, in the bosom of the family, and the longer the home education the better is it for the child and the State. What a society jungle the home is in so many instances experience is there to demonstrate. A jungle in which human beings are reared to become beasts of prey, eager and ready to tear and to devour. How hard it is for the country to round them up, to deprive them of their fangs and to place them where their fierce wild passions will not be tamed, but where, for a brief or a long period, they will be beyond the power of working the havoc to which they are incited by all the evil instincts of a nature which the home, such as it was, rendered ravenous, and which the school, such as it was, only developed into a more highly developed agency for evil of the most formidable and destructive description.

Nor is this true only of homes where squalor and vice prevailed, but just as true of those who left palatial dwellings wherein no morality, or a morality constructed by a surface of respectability, was considered as a sufficient passport to the college or university, which was not a whit better, and thence to social life and social duties and the tremendous responsibilities of citizenship. What manner of patriotism will such an ancestry give birth to and such a credit nourish?

We upbraid our immigration officers because they throw open the gates of this favored land to so many who are unfit, through ignorance or through vice, to consort with its favored citizens. It is wise that these commissioners should be held, and strictly held, to their obligation. It is also wise, while we are looking to our borders, to look to the gates of home, and of school and of college and of

university, and see to it that therefrom not merely undesirable, but absolutely dangerous, citizens do not emerge. Yet the duty of pedagogy is dazzlingly clear in its simplicity. There is no patriotism without peace, and a great teacher has written that peace is the tranquillity of order—an exhalation of that regularity that binds rulers to the ruled and all to one another in that sapient charity which respects feelings and rights and authority.

The old Cardinal found a safe way out of his wreck to rise in, and, in the wisdom purchased at the price of all he cherished and toiled for, he has mapped out the path of true patriotism: "Be just and fear not, let all the ends thou aim'st at be thy country's, thy God's and truth's." "Love thyself last." "Corruption wins not more than honesty." No patriot, therefore, who does not prize his country more than himself, God more than himself, truth more than himself, is to be relied on. When these principles are acknowledged, then will the country prosper and grow great.

A country is what its people are. If they are small, selfish, mean and debased, it is small, selfish, mean and debased. The more men contribute of their best selves to their country, the more glorious that country becomes and the more it will impart of all its greatness to every man, woman and child within its borders. Elementary all this, but elementary does not mean trifling or superficial; it means the flesh and blood and bone of all doctrine that is saving, of all systems that uplift. It means fundamental principles, and fundamental principles are indispensable. Let it be remembered that the mind of man grasps these simplicities easily, but to see is not enough, but to be doers is what is needed. To do is the task, and needs strength, and to what fountain of strength, springing up into eternal life, does modern pedagogy point?

XXVIII. RELIGIOUS INFLUENCE

The world forgets the lesson which it has learned and for which it has paid an enormous if not an exorbitant price. The experience of the ages has eloquently preached one truth, and that truth is that there is no explaining the universe without God. In the Book of Books the statements: "In the beginning God created heaven and earth, made us, and not we ourselves;" "I am the Lord that made all things, that alone stretched out the heavens, that established the earth, and there is none with me," He stretched out the north over the empty space and hanged the earth upon nothing, all things were made by Him and without Him was made nothing that was made.

These statements affirming so emphatically an existing and a creating Deity have been questioned most searchingly and by all manner of minds and men, and to-day the affirmation stands enshrined in the niche which it belongs to and from which it will never be extended. Thinkers, honest and otherwise, have brought arguments against it, but none of them prevailed. One pseudo-philosopher, one scientist absolutely discredited to-day on account of the dishonesty of his presentments, when forced by actual demonstration to admit that spontaneous generation was, in the eyes of the latest science, a meaningless term and an impossible fact, said to his followers: "Gentlemen, if we abandon spontaneous generation we shall have to assert the existence of God, and you know how unworthy of a philosopher such an admission would be."

This supremacy of God, His presiding at all origins, is part of the lesson which the race forgets. Its complement is that everything that is owing all that it is to a maker must bow down in

worship and obedience to that creator. The attitude of practical, if not theoretical, forgetfulness of God, has been prolific in deplorable consequences for the individual, the home, the State. The atheistic man, or family or State, is committed to most disastrous complications. It is old apologetics, and it is not a little decried, to advance that the man who is regardless of God, that the home which ignores Him and the State which banishes Him, is on the incline which leads to disintegration. It was true before and after Noe, before and after Alexander, before and after Cæsar, and the averment was made by the Apostle who knew Jew and Gentile, Roman and barbarian, because he knew human nature, "For the invisible things of him from the creation of the world are clearly seen, . . . but professing themselves to be wise they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man." "Wherefore God also gave them up to uncleanness, gave them up unto vile affections, and receiving on themselves that recompense of their error which was meet." The list of abominations is a true catalogue of the woful consequences of atheism.

What is the history of the family? It is the history of disorder, loathing, misery and wretchedness of the most heartrending description, working terrible effects on children and on parents. The home becomes disintegrated and the members of the family carry the germs of their leprosy into society at large. In modern times the atheistic State has been in evidence and the story is always the same: decadence of all morality in high places and low. Such States generate their own barbarians, who, springing up in their midst, devastate all that humanity prizes, and send out swarms to other and more prudent lands, swarms defiled by the infection of socialistic anarchy.

This oblivion of God begets the destruction of all religion and of all the saving influence which flows from religion. The theme of all these chapters has been the necessity—the absolute necessity—of religion in pedagogy—a necessity so imperative that, were there no such thing as religion, he would be a peerless benefactor of his kind who succeeded in discovering, or rather in inventing, it. Develop a child physically only, and you produce an animal, but yet not such a paragon as nature produces. Add to that achievement the highest mentality—if highest mentality can be without religion—and you evolve a rational animal with the emphasis on the animal element in the compound. Reason untouched by religion will find itself in constant warfare against the animal part, and in that struggle reason will be under the control of the senses, and then may the question be asked, What becomes of the dignity of man and of the manhood of the species?

We are told that men without any religion, that even men who have been apostles of irreligion, were men against whom the reproach of immorality could not be made. Who knows? Who is witness of a man's whole life? Who knows what it is necessary to know before such an eulogy be pronounced? Who knows all an individual's thoughts, words and deeds? It is for no man to judge, be it well understood, but there are facts which are so glaringly contradictory of the spotlessness which has been vaunted, that one hesitates and one fears before sending the probe in more deeply, lest revelations be made at which humanity would stand aghast. Unfortunately such revelations are written large and luminously in our own and other lands.

A preacher of irreligion must be accused of folly or knavery. If of folly, then he is acquitted on the plea of temporary insanity or of permanent dementia. If he has any mind at all, he surely

knows that when he poses as an emissary deputed by his own superior wisdom, he surely knows that he is removing from the paths of his fellows every check, every rein, every motive that can restrain the passions from careering at their own wild will, no matter how much of what man holds dear is trampled under foot. Such an evangelist must be adjudged as guilty of the highest misdemeanor against society, guilty of being a willing and responsible and exulting purveyor to the criminal desires and designs of his auditors.

Let them all be perfect in all conceivable ways, it must ever be kept in mind that there may be such a thing as spiritual heredity. Their forefathers—the ancestors of those who advocate irreligion in these days—were Christians, and some of the Christianity is still helping to leaven the mass. Those irreproachable paragons of the days before Christ descended from a race of men to whom in the beginning the great revelation was made, and so consciously or unconsciously atavism was still energetic enough in some cases to steer them in or near roads of rectitude.

Were a plebiscite gathered to-day the majority of ballots would be found on the side of God and of religion. Why, with such strong currents of atheism, such torrential streams of agnosticism, which is simply atheism "sicklied o'er with the pale cast of thought," flowing up and down and hither and thither throughout the world, is not all that breathes of religion swept away into unfathomable depths? The reply seems to be that if man forgets God, He does not forget man, and besides it may be that these torrents are not as deep as they are furious, and that these tides, otherwise unconquerable, are met with mighty and resistless undercurrents working in contrary ways. Perhaps, too, in the Sodoms and Gomorras of the twentieth century there are found ten just men.

PART II. CHRISTIAN PEDAGOGY APPLIED

I. THE MATTER OF EDUCATION

The field of pedagogy is as wide as the field of education. Its principles are intended to apply to everything which may be comprised by the demand of full development in all branches of moral, intellectual and physical training. There is one body of principles which, though intended for begetting and sustaining the higher life of the soul, are of such a comprehensive nature that they must be consulted throughout the whole course of instruction, no matter how remotely it may seem to be connected with those essential truths. There are two agents even in moral, or strictly moral, teaching, which are inseparably united by nature. They are the mind and the will. The mind may be illuminated with the knowledge of all morality and so be ready in all emergencies to point out the path for deliberate action. This in itself is invaluable equipment, but more is needed.

Men, from Adam down to the latest graduate in college lore, have known what to do, have known what they should do, have known how much depended on their doing it, have known that eternity hung upon their action, but they have refused submission and closed against themselves the gates of Paradise and shut themselves out, and others also, from the enjoyment of all the splendors within. This makes it evident that mind and will do not always harmonize, that mind is powerless against a will that is not strong enough, against a will that, if it is strong enough, prefers to select a road that mind imperiously condemns. A mind trained to know

clearly what is right and what is wrong, is, beyond question, a treasure to be acquired and defended against all suggestions. Yet what is it without a will made unconquerable by a practise of acts so constant that habits are formed which render their possessor invulnerable, or endow the will with a resiliency, so active and so quick, that it springs back with a sudden bound to its native resolution? "Cleave ye unto the Lord your God as you have done until this day. And then no man shall be able to resist you" (Josue xxiii, 8, 9).

The Scripture uses strong language wherewith to express the force of habit, be it good or bad. "It is good for a man when he hath borne the yoke from his youth. He shall sit solitary and hold his peace, because he hath taken it up upon himself" (Sam. iii, 27). "His bones shall be filled with the vices of his youth. Despairing, they have given themselves up to lasciviousness, unto the working of uncleanness, unto covetousness" (Ep. iv, 19). Scripture is only using its own words to tell us what observation and experience have made clear to all. Habit is a strong character when it drives along the narrow path, but a relentlessly cruel tyrant when it whips its victims along the broad road of iniquity.

The question naturally comes to our lips: Where is the teacher, where is the pedagogue who is able to form will as well as mind? Alas, he sits at no desk, he lectures from no chair, he preaches from no pulpit. A man's destiny is in his own hand and no man can force the will of another. There is a power, unseen as the winds of heaven are unseen, but palpable as those same airs are palpable, a power that can so light up the mien of vice that it becomes hateful and all flee from it, that can so irradiate the face of virtue that the man will become enamored of its beauty and will give up all things in order to possess it. Need it be said that

Christ is such a pedagogue, need it be said that the religion taught by this Church is so rich in resources that the reed shaken by the storm can be transformed into the forest monarch, that the weakest mortal may become strong with the strength of omnipotence and do deeds of integrity so marvelous as to bewilder humanity?

No teacher can do this of himself—be he professor or priest. No mere professor has it in his power to accomplish it. The priest is by his vocation the one who brings first aid and last aid to those who are scorched by the blasts of the Babylonian furnace. Yet he, too, is powerless where the stricken ones refuse to be helped or, accepting help, do not follow conscientiously his prescriptions. There is not a wound of the soul for which the priest has not the medicaments, medicaments always efficacious to restore the debilitated to vigor and to keep the vigorous strong. No matter how the soul-pestilence may rage, no matter what state of putrescence it may reduce its victims to, the healing power is always there for those who cry out in their distress. To say Sacraments, and all they mean, to the world at large, is to cast pearls before swine. To speak of the all-saving and all-satisfying Sacrifice is to invite ridicule and contempt. If the sick man be not trained from his very early childhood to know the dangers of his malady and to know to what physician he is to have recourse the priest will be of little avail, and his last resource, so often so remedial, will be his own prayer, the prayer of his people, and above all the adorable oblation wherein the divine Victim pleads so eloquently to the Father in behalf of the feeble and the erring.

However, fail or fail not, the priest has one command, it is among the essentials of his priesthood, and that is to go and teach. Education nowadays makes an exhausting and exhaustive demand on the efforts of society at large. It calls for an intimacy with the most

intricate problems, for knowledge of the heavens and of the earth, and of the fulness thereof. There is no height too steep for its climbing, no depth too deep for its fathoming, no areas too broad for its exploring. This is as it should be, but it is not enough. There will be no successful climbing, no searching fathoming, no profitable exploring if the North Star is not kept steadily in view, if the tremblings of the needle are not vigilantly watched. The North Star and the needle of all pedagogy is one little book: the Catechism; one little science: Catechetics. This seems to be an unjustifiable claim, yet, if these pages have tried to do anything, they have tried to help make clear that no court can lawfully throw this claim out, or refuse it consideration.

Religious instruction should preside at the beginning, should domineer the progress and crown the completion of all pedagogy. Its matter is so comprehensive and so simple. Beginning with the most intelligible statements it advances to the highest virtues. It calls to its assistance all the experience of the world since the beginning. The Bible—the Old and New Testaments—the history of the ancient world and the story of Christ and His Redemption, of the kingdom of God and of the kingdoms of the world, with their vicissitudes, these chronicles are its handmaidens. It is neither inspired nor sterile, this study. The thorough Catechist, whether in the room where prayers alone are rehearsed, or in the lecture room where questions affecting humanity and as broad as time and eternity are discussed, must necessarily be a man whose place among the learned is a high, and very high indeed. Who more eloquent, who more at home in the palpitating problems of their day than the fathers and doctors of the Church? Yet their labors were Catechetical labors and their chiefest triumphs were in the sphere of Catechetics.

II. THE CHILDREN

The children are everywhere, some of them like flowers. God bless them! Some of them like weeds. God pity them! The fact that they are everywhere, in every clime, under every sky, in every environment, calls for both exultation and lamentation. They are subject to all kinds of pressure. Some are loved and cared for. Some are neglected. Some are well nourished, others are starving. Starvation is working havoc and death among them, even in cities where there is untold wealth and where what the lavish throw away in the satiety of their abundance would spread banquets for the hungry and furnish ample raiment to the naked. The child is so helpless and, therefore, calls for vigilant helpfulness; the child is so rich in promises and hence calls for intelligent development, the child is so important, and hence where neglect is criminal whosoever is privy to the iniquity can not have retribution sufficient meted out to him on this round of earth of ours.

Because of all this the Master has said in one of his intensest moments: "He that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea." "See that you despise not one of these little ones, for I say to you that their angels in heaven always see the face of my Father who is in heaven." The Lord emphasized two mandates in behalf of children: they must not be despised, they must not be scandalized. No matter how man forgets them they are not forgotten of the angels nor of the Father. Whoso infringes either or both injunctions has the angels and the Father and the judgment to come to answer.

Wonderfully championed are the children. Their guardians and protection are the angels and the Father. What a beautiful and what an inspiring gradation: the children, the angels, the Father! There is joy over one sinner doing penance. If so, what jubilation over one man, one woman leaping into the arena of the child-world and doing battle for their rights and for their privileges! How noble the office of pedagogue and how grand the vocation of the men, the whole world over, who have spurned all bribes, every inducement, to devote in chastity and poverty and obedience all their energies in behalf of the child! Yea, and, outside of the cloister, what eulogy is high enough for those whose endeavors and the work of whose existence are the patient, wearing, toilsome and sometimes so disheartening task of informing the tender mind of the young?

Nothing in the way of effort reacts so potently as teaching. What the teacher has the child wins, and again, all that the child gains is given back with usury to the teacher. Verily the reward is a hundredfold and more, rendered in so many unseen ways in this life. What blessings come down that wonderful ladder, the steps of which are the children and the angels, and, bending over all, the Father! When we consider we really cease to wonder. The child means so much to the world, to the angels, to the Father.

"Do ye hear the children weeping, O my brothers,
Ere the sorrows come with years?
They are leaning their young heads against their mothers,
And that can not stop their tears."

The call of the children is booming like the wailing of ocean through all the stretches of space. The call is a moaning, because they have none to lead them to the heights whence they come and

where they belong, because they are stripped of their heaven-given right, because their minds are caged when they should be free, because their souls are starved and stunted when they should be seated at the tables on which are spread the banquets for the sons and for the daughters of the King.

Who are the torturers, aye, and the murderers? Sometimes the parents. Sometimes? Who can say how often? When the son swore, Burton tells us, Diogenes struck the father. He knew, as we all know, that not the son, but the father was answerable. Sometimes, and again how often, the teachers are to blame! It is hard to undo the harm which fathers and mothers work, but if the corrective can be administered, who may deprecate the mission of the teacher? The Saviour was so solicitous about the child because before His mind, clearly manifested, was the significance of the child. Children are the material out of which the Creator purposed that His bones and His cities and His countries, and His peoples and His nations and His world should be built.

What a world it would be if so much childhood were not neglected, were not dwarfed, were not rendered unfit for the up-rearing of the palace which the Maker intended should be so magnificent! The children are the citizens of the future, those into whose hands will be committed all the interests of humanity, those in whose power it will be to enshrine or deface the image of God in morals, in laws, in everything that contributes to progress or retrogression. The simple child that lightly draws its breath is all that and more to God. That simple child is the realization of all the sublime purposes of creation, that simple child is an unit of order or of disorder, of law or of anarchy, of happiness or misery, of failure or of success for himself and for all the world.

Wo! unto him that interferes in any way, directly or indirectly, with the child who represents God's views on the race! The child meant all that to the angels. For them he is a hoped-for member of their heavenly circle. They are expectant of a day in which he will join their ranks and be proclaimed a citizen among the celestial choirs. Wo! because of the angels, wo to him who by neglect or wilful speech or action renders hopeless this expectation of the angels. For all this must the children be cultivated as no flower or rare growth is cultivated and guarded as no rare gem is guarded. The whole world is, and should be, laid under tribute for them. For them should be procured the most costly institutions and schools, the most skilful, the most competent trainers. For them must legislations construct laws that have no loophole through which any right or privilege of theirs might fall and be lost, or in any way diminished. For them must systems be devised full of attraction, full of light for the mind and warmth for the heart. From their privileged circle must be banished all error, all dishonesty, all insincerity. Into their atmosphere only what is purest must penetrate, the purest among men and women and what is most incorruptible in doctrine.

The pedagogy which cannot guarantee all this for the child must be whipped out of the land and the pedagogue who would break through this guarantee for any evil minded cupidity of his own, or for his own vanity, or for any low motive, should be stripped of his scepter and forever banished to some ultimate Siberia.

This is the Christian idea of teachership. This is pedagogy which becomes baptized in the healing waters of religion, has in it the germs of moral, intellectual and physical culture, without which the children may never see the face of the Father.

III. METHOD

Method, in general, is any orderly way of doing a thing. The more orderly the way, and the more successful its influence upon a projected achievement, the more perfect the method is. In pedagogy method is a systematized process for imparting instruction, and in that particular branch of Christian pedagogy called catechetics method is the plan to be followed in teaching Catechism. This supposes in the teacher a regulated mind. In the child that regularity of thought in the teacher is to be reflected. It is a transit of the order in the thinking of the teacher to the thinking of the child. The more perfect the communication to the child, the more efficient is the work of the master. How much method insures to profitable teaching is self-evident. How much its absence paralyzes all mental effort is equally palpable.

Logic affirms that method is a system of right procedure for the attainment of truth. If we modify the definition and state that method is a system of right procedure, for the attainment and for the imparting of truth, we have a definition which covers all that is essential in its relation to all pedagogy, and especially catechetics. Of how much moment in all teaching method is, there can be no doubt.

Method has been the subject of much discussion, and naturally. There are general laws which guide it and there are no others. When a method combines clearness and interest we have stated the common measure by which it is limited. In every other feature it is necessarily at the mercy of the one who uses it, and in his hands, while it retains the main features, it is undergoing many

accidental variations. It is for this reason that teachers can not be made by machinery, or, what is the same thing, by procrustean devices of training. No matter how much a teacher may be put under pressure in normal or other schools, his limitations will survive, and it is precisely on this account there are practically as many systems as there are teachers. This is not a fact which should dishearten.

This retention of one's individuality is a trait rather to be welcomed than censured. The teacher who becomes so identified with his method that he is owned by his method will certainly prove either a useless or a dangerous factor in education. Such an one is utterly colorless. He is an anemic. He is lifeless. In the classroom he is a forbidding specter. He spreads gloom and dissatisfaction. He moves in monotonous grooves. He is no more than sounding brass. He is a phonograph, and the children who are compelled to pass hours under his arctic and tenebrific sway, are mere inert masses, whose whole activity reduces itself to blind groping and unreasoning instinct.

There is certainly such a thing as being too methodical. There is no matter which is not in some little measure resilient. This is true of the grossest matter. Hence we look for elasticity in every character, and when we do not find it there where it ought to be discoverable, in one to whom is committed the education of the young, then is a very evident and important duty to be discharged, and that is the obligation of either withdrawing such a monstrosity from our children or our children from the care of such an overwhelming phenomenon.

Books as well as professors express and elucidate and uphold systems. Text books are necessarily pledged to this. A text book has in it germs of all possible inoculation. The germs may

be neutralized when treated by a master who has not become the inanimate serf of a system. But the teacher alluded to above, plus a text book, results in a combination as deadly as an infernal machine. Of the making of text books there is no end. To-day everywhere text books are written, and text books that have in them nothing of value, save what tradition has saved from the universal wreckage.

Just as there are two kinds of speakers, there are two kinds of text-book writing. There are speakers who have something to say and there are speakers who have to say something. There are text book authors who have something to print and authors who have to print something. Comparing the damage inflicted on the young it is not unsafe to say that the book men are more harmful than the speakers. There are methods which have stood the test of the centuries, methods which have formed great and very great men and women. How many are in use to-day? This is admittedly a boomerang. However, the return blow will be accepted in a spirit of evangelical resignation.

All or the little that has been said of method is especially applicable to catechetics. Of Catechism and of books on catechetical instruction there is no end. The fact that religious instruction begins earlier than any other compels more and keener discernment in the matter of text books and commentators. Many valuable hints are given, but is it unjustifiable to ask where in our tongue is the perfect Catechism? An eclectic compilation might produce one. The method of catechetics suggests itself. All suggestions are to be weighed and some day or other the genius will arise who will give to the world the masterpiece we are so anxiously awaiting.

If clearness and interest are the indispensable requisites in all communication of any kind of knowledge, these qualities are more

cogently demanded in catechetical pedagogy. Limpidity and brevity go far toward the make-up of clearness. Simplicity of language is essential. These are not every teacher's inborn gifts. Labor sometimes, but not always, conquers every difficulty. There is a tendency, in elemental instruction, to fancy—it is fancy only and nothing more—that preparation is not necessary, or, if necessary, that it need only be very perfunctory. This opinion condemns itself and its advocates. One half hour of Catechism calls for more than half an hour's preparation. The rule is axiomatic, that the more one prepares the more successful will the performance of one's allotted task be. The teacher of a Catechism class should know his lesson as perfectly as he calls for the child to know it. Add to this a laboriously prepared explanation, a collection of apt but easily intelligible illustrations from things familiar to the pupils, and it will be immediately recognized that a lesson, no matter how short, in religious doctrine, is work, the necessity of which can not be dismissed with a shrug. One who appreciates the importance and the difficulties of this duty will be a man of prayer as well as a man of industry. The whole after life of the child depends upon the method according to which it has been trained in Catechism. If the method is one that wearies and mystifies, then it is to be feared that in the days to come everything connected with religion, all its practises, will wear a somber and forbidding aspect.

IV. PERSONALITIES AND CONDITIONS

The race has not always been to the swift, nor the battle to the strong. Whether in animal or in man, there have been, in contests, so many surprises that the wise refuse to prophesy until the individual note has been clearly discerned. This individual characteristic is what is understood as personality. It is something which must never be left out of the reckoning. It is personality which has domineered all history. It is personality which conquers to-day. Everybody has a personality of some sort, but in many cases the personality is so weak that it plays a very insignificant role. In an institution, as well as in a government, or, for the matter of that, in any circle, there is always a leader, just as in the human body there is always a head.

There has been and there will always be an outcry against supremacy of this or of any kind. Yet the outcry will ever be a vain one. In politics there will always be a "boss," and the power exercised will be always one-man power. In machinery, no matter how complicated, one little button or one small lever lets loose all the energy. All the struggles of humanity have been struggles of personalities. This fact, which lies on the surface of all experience, and which is visible to the dimmest sight, is to be taken into consideration in all education. It is suggestive to every educator, both for his own sake and for the sake of those whom he educates. Without a doubt pedagogy is a science which makes for the development of personality. Personality and character are almost interchangeable terms, but, like all terms, they are not synonymous.

One supposes the other, but one is not the other. Character underlies personality and personality is the expression of character. Personality is character in evidence, character in action, character as it impresses and controls others.

In a school, or a Sunday-school, it is eminently desirable that the chief thereof possess the strongest personality. This does not mean that his aids should have no or little personality. On the contrary, if there be a profession which by its nature calls for the forceful characteristics which are being discussed, it is the profession of teaching. The strongest individuality in the classroom must be that of the teacher. His must be an individuality of compelling power. His very presence should command respect and attention and submission. One difference between character and personality is here to be noted. That difference is that character rules by action and personality sways by mere presence. That individuality, in the particular sense in which it is being viewed, can not be overlooked in the child. There is no education, it is known, without personality. As education means the bringing into growth first, and afterward into action, all the powers of the child, the personality of the child will, in the end, depend upon its education.

Here is the crowning mission of education—to make, to expand all the faculties of the physical, of the mental, and of the moral nature of the child, to expand them in the fullest, and when expanded, to coordinate and subordinate them into a compacted unity, from which a harmony is breathed which praises God, delights the angels, and charms and uplifts men. Thus personality is created, the very existence of which blesses and glorifies human nature.

Multiply these elevating agencies and who will refuse to say all hail to the educator? Who will be unwilling to admit that the

safety of all that is best under the stars is really in the hands of the men and women teachers in the land? In some dim way this has been understood by the race and from the beginning. There is an old apologue which tells that as Jove was visiting the Shades one day, he determined to inquire what vocations these bodiless ones had followed when among the living. There were philosophers, and generals, and rulers, and orators, and as each detailed the work done for his fellows while on earth, the ruler of Olympus expressed his approval and lauded them for their efforts and promised reward. He noticed that on the outermost edge of the circle surrounding him there was one who shrank from all notice. He called and asked him what his task had been in other days. After much delay the answer came that his life had not amounted to much, that nobody cared for him, that no monuments had been reared to him, that he had fought no battles, won no victories. "But what were you?" insisted Jupiter. The reply was, "Only a schoolmaster, majesty, and these are all my boys." His praise was the highest and his reward the richest.

But the world assents to this only when the school, through the agency of the teachers, gives to the family and the state and the church young men and young women endowed with that charm that is so attractive, when heart and sense and mind form a personality strong and bright and fragrant. How far is it within the power of education to so influence individuals as to transform them into these activities so beneficent that humanity can not afford to miss them? This brings up the question, is personality congenital, or can it be created? That character is germinally in everyone coming into the world is true, but it is equally true that germs may be brought into an atmosphere propitious or otherwise, wholesome or not. Many lives have been turned awry and many lives have

sprung up into beauty and splendor under the touch of good or of evil environment.

The most potent of all environments is that of the school. So it lies with the school teacher to mold and fashion individuality. We are not forgetting the home, for home is a school and father and mother are the school teachers. Speaking in general, the Sunday school is the first school the Christian child enters. This school for a time antedates all other schools, and then it enters into competition with all instructors. It competes with the family and with the public school. It is no weak rival of the others. It is often the successful rival, and well is it when it is so. Without it the home is incomplete. Without it the public school is dangerous. It often becomes the only home the city waif has; that is, the only comforting spot that has any warmth and cheer for him. Eulogy is dumb in the face of all the Sunday school is called upon to do, and in the face of all it can do. It has the wherewithal to shape personality. Its touch can be so delicate, and the lives it traces, if the fingers move deftly, can be so beautiful.

What a mirror it is then for the child and how full of winningness it is as it holds up to him all the sweet loveliness of the Child Christ. It calls upon the child to kneel down in prayer to God and the saints. Thus the child comes in contact with things spiritual, and while acknowledging the supremacy of the Almighty, finds the emotions of its young breast tamed. Modesty and submission and unselfishness, yea and humility, enter and take possession, and the foundations of a great moral character are laid, from which will emerge a personality strong to rebuke, by its presence alone, all that is wild and unlawful in others. Personality may be created in the sense that all the units which combine to engender it may cohere and expand under laws which regulate and fortify. The

Creator has furnished to each the material of this personality which, after all, is all the man is during life. Christian pedagogy, in the field of Catechetics, has the call and the power to fashion that material.

V. TEMPERAMENT

Temperament is a very old term, as old in fact as the condition it expresses, and has been used since anything like systematic philosophy has been introduced into education. It is wonderful to relate that its meaning to-day is precisely the same that it was in the days of the scholastics or in the remoter days of Aristotle. This is wonderful when it is remembered that the most puzzling obstacle to be found in the study of logic or metaphysics to-day is the interpolation of new words conveying old ideas and the metamorphosing of old words to signify supposedly new concepts. It may be that novelty of terminology has added something to knowledge. It may be, too, that new investigation and the addition of new facts which give birth to new ideas compel terms which would make "Quintilian stare and gape." Yet in this, as in most other things, it is not unwise to be not the first by whom the new are tried, nor yet the last to lay the old aside.

Novelty is scarcely ever commendable. There is nothing new under the sun, and where an old term will do it is not dangerous to retain it. Besides, it would not require a wizard to compute how many really hitherto undiscovered ideas have been given to humanity, but a lightning calculator would find it an impossible task to sum up the number of absolutely unnecessary words which have been foisted upon all the languages of the world. Unnecessary? Rather they are harmful words. Such expressions are noxious, because they are useless and because they mislead and they overload. It would be no calumny to assert that, in not a few instances,

in the minds of their framers, it was intended that they should be so. In those frequent "isms" of the age the very striking feature is the numberless terms that are either meaningless or designed equivocally. There has been manifested since the Renaissance a contempt for the scholarship of the Middle Ages, and that unrivaled development of human genius which goes by the name of scholastic philosophy has become a synonym for the out of date, the naïve, the scientifically worthless. Yet there has not since been invented a terminology more concise, more adequate, more clear than the terminology that characterizes so many of the productions of those ages. The words they used were words that were fit because they thought clearly, and if their influence is potent to-day it is for the reason that they wrote and spoke as clearly and as profoundly as they thought.

Neo-scholasticism will not detach itself from old scholasticism because the latter has the breath of life in it and breathes in the new. Not so with neo-Kantism, nor so with neo-agnosticism. Kantism and agnosticism have too many germs of decay—departures from old established truths—so that neo-Kantism will have nothing of Kant in it, and neo-agnosticism will possess nothing of its disciples because the theories they elaborated can not withstand the trituration of time nor live in the height of a truly advanced learning.

In those days which can never die, in the days of St. Thomas and St. Bonaventure, there was a pedagogy which in essentials has not been surpassed—a pedagogy unhesitatingly Christian. They spent themselves in showing scientifically that religion was an act of worship which the origin and nature and destiny of man made obligatory for every rational creature. In terms of reason they announced and defended and proved the immortality of the human soul, that He who made that undying spirit made it for a last, in-

finite, perfectly beatifying possession: Himself. They upheld that to win Him was to win everything; that to lose Him was to lose everything; that He was the norm of morality, and that His existence was the only basis of all moral obligation, and that the pedagogy which insinuated anything else was a malediction for man. Man they studied in all that make him up essentially, and they have left a residuum of conclusions about man physically and spiritually which is an indispensable as well as a rich legacy to modern science. They knew what a part the animal constituent of man played in the great warfare of existence. Ascetics assumed their data about the individual, and because they understood they became saints themselves and made holy men and holy women of others. As teachers and directors they watched their pupils and disciples closely. They made large allowances for everything and so their guidance was wise and salutary. They formed character, and they neglected nothing. It is not astonishing, therefore, that temperament engaged a considerable share of attention. It were well that the catechist gave heed to that particular feature in the boy or girl. Temperament, we may say, is the part which the body and its whole organism enacts in all human activity.

It will be granted that "man's character is partly inherited, partly acquired—due, in part, to *nature*, in part to *nurture*." What man inherits is what is bequeathed to his body by his parents. Strictly speaking, this is all that heredity may lay claim to. In a general way, since body and soul interact, whatever modifications of mind or will are brought about by this interrelation is so much a result of heredity. This must, however, be persistently maintained that the will is always its own master and so can struggle successfully against all the propensities which through the body may be traceable to ancestry. The inherited element of character in so far as it

is determined by his bodily constitution was called his temperament, and to-day the four great types of temperament recognized by Aristotle and Galen are still recognized not physiologically, but as a classification which is rather helpful than disturbing.

Any Catechist looking around his class with an observing eye will note the *choleric* temperament which makes its possessor energetic, prompt, passionate, ambitious, proud and angry. He will distinguish the *sanguine* temperament which is revealed in the light-hearted, imaginative, vivacious, brilliant, enthusiastic child. There is the child who is slow, somnolent, imperturbable, tranquil. Galen would diagnose his temperament as *phlegmatic*. There is, lastly, the boy or the girl who mopes, broods, is prone to sadness, envy, suspicion, who is introspective, obstinate and persevering in dislike; this is the *melancholy* temperament. The teacher who means to do for a child all that it is in his power to do will not neglect its temperament.

This closeness of study, in the matter of the disposition of his children, will suggest many ways and means of dealing with them. No one is a successful student of others who has not studied himself and especially his own temperament. Know thyself is a maxim the following of which prevents a teacher from falling into the worst error in the management of a child, the error of misunderstanding the child. This is an ignorance which is productive of much harm and much wrong. Everyone knows how fruitful in evil it is in the home. Everyone perhaps is, or has been, and certainly will be, the victim of this most lamentable mistake.

Christ attracted children because He knew them, and because He knew them He loved them. If the teacher only knew all, how much injustice would remain undone and how seldom the schoolroom would be the theater of scenes of cruelty, unnecessary severity of

injustice and of the thousand and one unkind dagger words that would break older hearts than those of the children, who forget much, thank God, but who always remember partiality and injustice. When we have tamed our own temperament to discretion, we will begin to learn how to control and guide the temperaments of others. This is real and sound pedagogy, for it humanizes and it uplifts.

VI. MEMORIZING

"Language," says Coleridge, "is the armory of the human mind and at once contains the trophies of its past and the weapons of its future conquests." He means language which blends sound and sense—otherwise language is only stringing together of idle words in execration of which Shakespeare exclaims: "Out, idle words, servants to shallow fools." When we speak of language, therefore, in the only sense in which it is language, in the sense that it tongues ideas, it is not hard to admit that language is a meaningless jumble, and to be discarded when it abets either shallowness or folly. Language is among our rarest possessions, not only because it puts us in communication with others and others with us, but also because it is the casket in which are enshrined all those high spiritual thoughts which "shine like jewels on the outstretched forefinger of all time."

Words which are the elements out of which language is compacted, even single words, hold boundless stores of moral and historic truth, of passion and imagination from which lessons of infinite worth may be derived. A man regrets many things in life, and among them are the beautiful visions of supreme culture which held him captive as he read, and awakened in him immortal longings—all of which are his no more, because they have dropped from his memory, and vain are all his efforts to recall them. He bewails the inactivity of his memory. There are other men, and their memory is ever alive and wields an imperial scepter over all the mental activity of the past, and can summon to the sessions of silent thought the whisperings of the great men who in remote and recent days spoke words of inspiration, words that ready remembrance brings back, words

that bring with them fragrance and melody. These men thank God for the blessing which is theirs.

Though phenomenal memory be innate, any memory, however insufficient it be at first, may be cultivated, from a seedling spring up into a sturdy growth. The doors of memory are not to be thrown open to all who knock. There are scenes possible in experience upon which memory must drop an impenetrable curtain—scenes which should never have been permitted to enter that sanctuary. It is the same for words and for thoughts. Memory should be intolerantly aristocratic. The guardians of the memory are the senses and the mind and the will, and as they watch themselves so will they protect memory. This faculty, which can not be neglected, except criminally, calls for attention from almost the earliest years, and by no teacher should it be more watchfully guided than by the master of the catechism class. Catechism should be lodged securely in the memory of the boy or girl. This follows from the importance of the matter. One thing it is of the greatest moment never to forget, and that one thing is any and every lesson of the Sunday school or the catechism class. Oblivion may cloud over all else, but not what religious instruction has taught. Everything else is unnecessary, but the truths of the faith are at all times necessary. These and their fruits are the one thing necessary. This is a truism of the most unmistakable type; yes, but in view of much that is seen happening around us, it is a truism that is fading from much human remembrance, and woful is the havoc its disappearance creates.

Fuller has said of memory that it is "like a purse, if it be overfull that it can not shut, all will drop out of it. Take heed of a gluttonous curiosity to feed on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof." Rarely

have minds been found over-full of catechism, and rarely have our children needed to be warned against a gluttonous curiosity. If ever such children are seated on the forms of the catechism room, it would be in no wise dangerous to stimulate that gluttonous curiosity and to hold these phenomena up for the admiration and emulation of the fact. The first and best effort of the teacher must relate to the memory work of those with whose instruction he is charged. To memorize means to have and to hold. This is its chief function. Memorizing is photographing, and every feature and every line of every feature must be traceable in the reproduction. Children have not memorized their lines when they hesitate, deliberate, stammer or mutilate.

There should be two marks only for memory. The marks should be either the highest or zero. It is impossible where this faculty is concerned to be too precise or particular. The perfection demanded here is, however, incomplete unless it mounts a step further. A faultless memory lesson supposes letter perfect and sense perfect. These two degrees may exist separately. The perfection of the letter, however, may be without the perfection of the sense, but not vice versa. The two should fit each other as hand fits glove. Sense perfection is not here what is meant by the general meaning, but is the meaning of each word, and the meaning of each clause, and the meaning of each phrase as they are in the author and as they fall from the lips of the one who recites. It is with this last proviso in mind that were made the above remarks on the advantage of the study of words. Single words are so full of meaning, and when etymologically studied they suggest so much that is worth while knowing, and besides when a word is known it seems to acquire an inalienable right and forever to a reserved seat in the memory.

The first memory lesson in Catechetics is learning the prayers by heart. As a word study, what is signified by the expression "learning by heart"? For the one idea we have these three expressions: "Learning by heart," "learning by rote," "memorizing." "Learning by rote" we have to discard altogether from our catechetical vocabulary, because to learn by rote is to learn mechanically, is to learn as a parrot learns, is to learn without any adverting to the sense. Such a memory task is suited only to public auctioneers, the guides in the London Tower, or in most if not in all of our summer resorts where special attractions are elucidated for the benefit of the rustic gazers. But "to learn a lesson by heart," the question is asked in all honesty, what meaning has it? Does it insinuate that heart and memory are identical, or that the most successful way of grading the memory to profitable exercise is the one all of us have witnessed, the audible one of breast or heart-scrutiny, or that memory must pluck the very heart out of the lesson, or that memory will never fail when it joins with heart in its efforts, will never fail when the child sits down to its task with a heart love for it. Love may do much, and in the end will do all, but at the very beginning heart means eyes and ears and stomach, which throws much of the labor on the catechist. The prayers are the earliest lesson. They are not always learned at home, nor at parochial schools, nor in college classes.

In this matter the teacher must make assurance doubly sure. Each word must have its beginning, middle and end. As far as possible each word must be understood. Anything learned as a memory lesson must first be understood. The prayers should be learned so well that they will never be forgotten. How few if any forget their alphabet? The prayers are the alphabet of religion. Poor children! Who knows what fate is ahead of them? They will

wander here and there and everywhere. They will forget home and Church, but it must be seen to that they will know and will not forget their "Our Father," "Hail Mary," and the "Act of Contrition."

VII. DANGERS

In the eleventh chapter of St. Luke, Christ speaking of the kingdom of God says, "When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armor wherein he trusted and will distribute his spoils." The allusion here is to the never-ending struggle that began with Christianity, is still on, and will continue until the end of time. Because the unclean spirits will ever wage this terrible war. Christ, who has not left his servants orphans, will be with them until the end of time, and His victory over the gates of hell is sure and will be the finality of all things. In the conflict, though ultimate triumph is as inevitable as the determination of Christ is inflexible, yet because the battle is being fought day and night, century in and century out, there is an element of danger, and, therefore, of partial or seeming defeat which it were unwise to overlook or underestimate.

Catechetics, or Christian pedagogy, is the most direct defense against the onslaught of the prince of darkness, who for that reason in a thousand subtle and occult, as well as uncovert ways, will strive to obtain the supremacy. Hence is it that Christian pedagogy of any kind, and especially that chief mission which is its, the mission of undermining the kingdom of the world, must of a necessity be full of hazard and countless dangers must beset it. St. Paul tells of the perils to which, as the colossal antagonist, he was subjected. "Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depths of the sea. In

journeyings often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren" (II Cor. xi, 25-26).

Of these perils he would not have the Corinthians ignorant, for he feared that lest perhaps when he came to them for the third time he would not find them such as he would, and he would be found by them such as they would not. In his whole demeanor toward these young Christians he manifests two things: the first that he would always come to them with the same doctrine, and that he had for the glory of the truth to suffer so much anguish of mind and so much hardship of body, they, too, might understand, that all life, and above all the Christian life, is a warfare upon earth, and so blows must be given and blows must be taken, otherwise the strong one will overcome and distribute the spoils. This chief warrior in apostolic days was the great Christian pedagogue, and the road he traversed is the only road to lasting achievement. Ulysses underwent ten years of journeyings, with their not unmingled hardships, to bring his handful of followers home, but how uninspiring all his experience compared with the body and soul crushing Odyssey of the Apostle!

A careful and a meditative perusal of the life of St. Paul will diffuse much light around the path of the Catechist. The first danger to be encountered, and a perilous danger it is, is the tendency to become disheartened in the work. Discouragement is the strongest foe of the one who devotes himself to the task of teaching religion to the young. St. Paul adverts to that risk. His manner of overcoming it is, in reality, the only resource. He was persuaded that the mission which had been so miraculously thrust upon him was from God, and was the highest mission and overshadowing

all others. It was above the strength of mere man, therefore, and so he placed all his reliance on God. This was done in a way that almost compelled heaven to come to his assistance. His co-operation with the Master was intense and vigilant and persistent. He did everything as if everything depended upon himself alone, and yet with an abiding conviction that all depended only upon God. This gave him the right to beseech heaven in season and out of season. His success was not always apparent. He found himself time and again as if all his labor had been in vain. Even his preaching—the most eloquent preaching in substance and in form that ever fell from human lips—was void at times. His tribulation coming from his solicitude of all the churches was such “that we are pressed out of measure above our strength, so that we were weary of life.” This was the weariness of the man who could say, “Thanks be to God, who hath given us the victory through the Lord Jesus Christ.”

The same door that was opened to St. Paul is there for the humblest preacher and the lowliest teacher to knock at. What gave him wings was the high appreciation of the Gospel he preached, and above all the unselfish motives which actuated him. This appreciation and their motives have the same transforming power now they had then. They made Apostles in all the centuries, they are equally potent in this twentieth century. Where a teacher loses heart, then all the work of education crumbles. There is no atmosphere so pernicious as the atmosphere created by those that are faint of heart. It infects the children, and their faith loses much of its robustness.

To-day fighters are needed as they were in the days of the Apostles. But the enemies are so alert and so many that no Catholic may push his way through them if his religion is only a festival

dress, if his religion is not part of every faculty of his soul, if his religion is not his strongest vitality, if his faith is not the armor of all his waking seconds, minutes and hours. Robust Christianity is necessary to-day and always. The fight is on different lines, but it is still a fight, and, therefore, the valiant only will win.

What has been said reveals two dangers, one intensifying the other. The danger that the instructor lose his head and the danger that his lack of courage will infect all under his care, and, so will be begotten, instead of an army of chosen warriors, a listless host running at the sound of the charge and dropping and dying by the wayside. The remedy for this spiritual torpor has been indicated. The voice of the Apostle is a bugle blast, or rather the voices of all the Apostles are bugle blasts.

The great apostolic Catechist was not the last of his line. His blood has been running in many veins, and many sons and daughters have been raised up to him in all the ages. To-day they are scattering themselves over the whole world—young men and young women, old men and old women, grown gray and venerable in the service of the Lord. They have not left a spot of this revolving globe unvisited, and to-day as the sun careers through its allotted spaces it beholds them among all the peoples of the earth. They are teaching under all the stars and in every clime. They are delivering the message of Christ, and from every land goes up the cry of the great pentecostal avatar: "Behold! are not all these that speak Galileans? And how have we heard, every man, our own tongue, wherein we were born? Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and strangers of Rome, Jews, also, and Proselytes, Cretes and Arabians, we have heard them speak in our own tongues the

wonderful works of God" (Acts ii, 8). If the laborer is worthy of his hire, how exceedingly great will his recompense be who, despite discouragement and all perils, brings, through his teaching, the glory of the nations to Christ!

VIII. QUALIFICATIONS OF INSTRUCTORS

Robert Burton, in a subsection of his "Anatomy of Melancholy," adduces many authorities to prove that school teachers are in many instances causes of sadness. This is certainly demonstrated by almost everyone's experience. "If a man escape a bad nurse, he may be undone by evil bringing up." Tutors and masters are often too vigorous or too remiss. They offend by being too stern, always threatening, chiding, whipping or striking. St. Austin confesses how cruelly he was tortured in mind for learning Greek—a confession which has been made by many before and since the age of the great doctor. If any profession calls for careful training it is that of teacher. There have been born teachers and their success has been phenomenal. They did not aim at doling out so much information by the hour or by the day, but their ambition was to furnish forth to the world splendidly equipped men and women. Much must be forgiven those who lacked professional training in other times because in those years the facilities were not such as exist now. Those factors, too, should be exercised in acquitting or condemning the masters of the past. Some were despicable and contemptible, and again some professed and imparted a scholarship which is as high as any these times in which we live can display.

The idea of training teachers professionally is comparatively recent. To-day there are normal schools, training classes and courses in schools and colleges, teachers' institutes, reading circles, summer schools and university extension. Yet, while we are proud of the advance made, it must be remembered that the religious teaching bodies had always the very system of preparation which in the present is exciting such admiration and awakening such well de-

served attention and patronage. This is especially true of the Jesuits. There is no new feature in modern training which can not be found in their *ratio studiorum*. How they, in consequence of legislation framed by the founder and his successors, slowly and patiently and skilfully formed their teachers is chronicled in history. How their methods succeeded is attested by literary and scientific and learned names in every country in Christendom. It must not be said that they originated the practical and immeasurably valuable ideas of their plan of education. They make no such claim. They recognize, and recognize gratefully, that they absorbed the ideas of their predecessors and co-ordinated them and made them adaptable to the needs of the particular cycle in which they moved. There is an elasticity in their plan which excludes nothing that is new and good and true, and there is an inflexibility which prevents the traditions of the past, which helped make the past all that honest searchers admire, which prevents those traditions from being forgotten or in any way neutralized. They understood that the progress that destroys all the past is not only no progress, but is chaotic in its results. Outsiders, who know, willingly admit that there is no pedagogical notion energizing to-day which they have not crystallized and preserved, if not entirely, at least in germ. They have their courses in teaching and they have their normal classes, and their summer schools, and their university extension. It is a matter of regret that they do not open those doors to the many who are knocking because they are desirous of an instruction which, while it is profound and suitable to all the scientific demands of the age, is fragrant with the sweet odor of faith which, while it renders all learning incorruptible, is at the same time a soul-tonic against all that is nauseating and diseased in so much of that pedagogy which has such a wide and dangerous influence.

The qualifications of the instructor have not yet been touched upon save by way of insinuation. All these pages have been written with one purpose only—the purpose of directly or indirectly pointing out what equipment is required in the teacher who is faithful and loyal to the inspirations of true Christian pedagogy. It is only a short while since pedagogy took into its fold Catechetics. There is no essential endowment demanded of the secular teacher that is not demanded of the catechist and demanded in terms not weak but forcible. It is a crude way to say it, but it is true, that a man may forget all other subjects that he has studied, but he must not forget what he was taught in religious instruction classes. He must not forget his Catechism. There is a book written on the term “Apperception.” Its meaning is therein patiently and learnedly developed. The history of the word is given. Its origin is traced to the philosophy and its growth followed through the systems of Kant, Herbart and others up to Wundt. There is a chapter on “The Significance of Apperception, the Spiritual Development of Man.” The questions discussed are the theory of the applicability of apperception to pedagogy in its choice and arrangement of the subject matter of education, in the investigation, extension and utilization of the child’s experience, in the methods of instruction. What is apperception? It is the psychical process of mental assimilation; a process, says the writer, which has a validity beyond mere subjective perception and is of the greatest significance for all knowledge; yes, even for our whole spiritual life. This quotation has not been made with any hostile purpose. On the contrary we laud the devotion, but is not the question relevant if so much is advanced and with zeal in behalf of the one term “Apperception”? Should not at least as much be urged for the little book called Catechism?

The catechist whose work is the work so well done that it leaves on the mind and heart of the child ineffaceable traces—traces that would be visible when all else is obscure, is the catechist who rejoices the heart of the Church and who is certainly qualified for his post. His work is of such a nature, that investigation will lay bare what really are the qualifications of an instructor. So eminently worthy. No such work can be performed unless there are knowledge and preparation and self-control and control of others, on the part of the teacher. These are precisely the qualifications that are to be insisted on. Labor is imperative, but it must be the labor of love springing from high motives. This spirit of industry compels preparation, and preparation guarantees knowledge. The knowledge to be insisted upon here is twofold. The instructor must understand what he is going to teach and must be able to give it to his class in a clear, simple, interesting way. This is the real labor of preparation. The mature mind must conceive it in such a way that the volatile mind will be attracted by it at first, then seize it, then hold it. How much effort is involved in such labor only those know who have made the effort. All preliminaries will be in vain if the instructor is powerless to control himself and his class. The one who controls himself will soon be monarch, not tyrant, of all he surveys.

Libraries have been printed on the necessary endowments of the teacher and it is right and good that it is so, but it must be conceded, first, that books of themselves can not fashion a preceptor, and, secondly, that all books, we may say, are reducible to the simple rule that he must know what he teaches and must so teach as to make his hearers, however young, attentive and eager listeners,

IX. JUSTICE

In that noble achievement, "The Catholic Encyclopedia," a work which reflects vast learning, high scholarship, indomitable courage, inspiring leadership and devoted coöperation, and throughout all an honesty unimpeachable which make it a monument more enduring than marble or bronze to American Catholic enterprise and industry, in an article we find that in the early Church Catechumen was a name applied to one who had not yet been initiated into the sacred mysteries, but was undergoing a course of preparation for that purpose. Catechuma is a word occurring in Gal. vi, 6: "Let him that is instructed in the word communicate to him that instructed him in all good things." In the same sixth chapter the Apostle continues: "Be not deceived, God is not mocked. For what things a man shall sow those also shall he reap. For he that soweth in his flesh, of the flesh also shall he reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good let us not fail, for in due time we shall reap not failing." These words lay the basis of all justice. They point at a duty to be fulfilled as well as a contract to be kept. In all dealings with men there is undoubtedly a contract of some kind implied or expressed. In every attitude we assume or find ourselves in, toward God the same idea prevails. All human activity, that is, all deliberate human activity in all times and in all spaces, is an effort either to obtain or bestow justice. It has been defined by St. Thomas to be a perpetual and persistent desire to give to all collectively and individually what to them belongs. It is a virtue,

he says, because it makes its possessor righteous and perfects his work. Among all the virtues it is pre-eminent.

Applying these notions to the catechumen and the catechist, evidently the catechumen is entitled to something from the catechist, and the catechist is entitled to something from the catechumen. When both the teacher and the taught find their communication unbroken, undoubtedly they are filling the ends, at least some of the ends, of justice. Their relations are based on some kind of a contract. This contract, to put it plainly, seems to be that the teacher will do all in his power to impart Christian doctrine, and the pupils will do all in their power according to their condition and age not to frustrate his purpose. Honesty unmistakable is supposed to pervade all their actions toward each other. This is the case in all teaching. Those who teach practically agree with the parents and the children themselves to educate those intrusted to them. But the contract is not a one-sided one. The children and their parents are equally included. This is a truth which is not brought home frequently enough or with sufficient emphasis to parents and to children. The child may do much to hinder the proper work of the master, but not a tithe as much as it is in the power of parents to prevent. If this were kept more constantly in mind than it is, the atmosphere would not be so rife with unjust criticism. In the main, it would seem to be the fact that there are fewer teachers unmindful of their obligations than there are unconscientious parents.

The child is father of the man, this is true in more senses than the one intended by the poet. The child nowadays is not only fashioning his own manhood, but he is father and mother of his own father and mother in the imperious way in which he compels them to execute his commands, no matter how disastrous he and they know the consequences will inevitably be. Parents will be punished for many

things, but for no one thing more than for their neglect of their children. This is equally true of those, of all those, who have care of souls. Moved by this St. John Chrysostom, not rashly, as he himself writes, not rashly but as he feels and is convinced, uttered that horrifying menace against pastors. It is to be remembered that he made this threat to awaken all priests who might be mindless of their obligation, but he says it is meant not so much for those whose lives are unedifying as for those who do not prevent the sins of souls given over to their care. No neglect is comparable to the neglect of catechism, and following closely is the conduct of the catechist who forgets the obligation of his position, and through lack of zeal or through indolence of any kind performs carelessly his allotted task.

The teacher is under contract with God and with the Church to plant, and plant deeply, the seeds of Christian doctrine in the minds of children. The nature of this contract becomes serious when it is considered that if it is not adhered to, the souls of so many will be lost to God and to the Church, or if not lost will depart in so many deplorable ways from high ideals of life and conduct. It certainly is not a slight misdemeanor to break an agreement which involves so many and so much. Justice, therefore, is a virtue eminently necessary to and befitting a teacher, and above all a Catechism teacher. His fidelity to God and to His Church loyally kept, there will not be any danger of his becoming disloyal to his children and to their parents. The contract covers a large area and the interests at stake are commensurate with that area—in that area are God, the Church, the children, the parents and himself, and all the consequences they entail. The more we penetrate the true nature of this engagement the more hugely does the responsibility of the catechist and of all teachers bulk.

The children, with all their rights as well as with all their hopes and fears, are never to be lost sight of. They have the right to exact from their teacher a clear knowledge of their faith—such a knowledge as shall enable them to defend and to practise it under ordinary circumstances, such a knowledge as will make them glad and proud of it. They are entitled to a full measure of justice at the hands of their instructor. They are entitled to his good opinion of them until they forfeit it. They have a right to his good word as long as they do nothing to lose it. They have a right to his attention, to his impartial attention, to the same attention he bestows on others. He, as a consequence, is in duty bound to harbor no suspicious thought of them, to frame no rash judgment against them. He must not defile their reputation. If he says a calumnious word of them, he is bound to retract and to retract plenarily. The duty of a master is a difficult one, but so noble and so ennobling.

What is to be said of the justice from the children to the teacher? Children are lynx-eyed and they instinctively grasp everything. If their master has an abiding desire to be just in all things toward them he may make mistakes, but the children will condone because they know the real man who is behind the mistakes. Let him be just and they will be just; unsuspicious and they will be unsuspicious. If a master only knew what a power for molding is his! He would look upon his mission as the sublime one it is and he would place his life as high as his mission. "For what things a man shall sow, those also shall he reap. For in due time we shall reap, not failing." What more can we think or say?

X. COÖPERATION

The conspicuous virtue of justice—the virtue which balances all the worlds—is an attribute of God. His justice is the exemplar on the mountain up to which all must look. Our justice must be measured by and modeled on His. This, while a terrifying, is at the same time a very consoling truth. Terrifying because “with patience stands He waiting, with exactness grinds He all”; consoling, because whatever help we need He will give and whatever sacrifices we make He will remunerate us for, and whatever our merits, not an iota of reward will He deprive us of. This is especially worth remembering, when engaged in work that is essentially the business of the Father. “Well done thou good and faithful servant,” is the most precious recompense man has it in his power to receive, and the higher the service the more splendid the guerdon. How high is the service of those whose life work it is to teach religion clean and undefiled before God! Of them His justice proclaimeth that “they shall receive an hundredfold and shall possess life everlasting.” This proclamation concerns chiefly priests and religious, but the overflow of the hundredfold will surely fall in graded measure upon those who help the ministers of the Church in the necessary but arduous task of catechetical work. The consideration of all this should inspire all engaged in it to untiring labor in their special field. It should inspire, too, plenary coöperation—coöperation indefatigable, harmonious and intelligent.

The first fruit of coöperation is unity and from unity there springs a strength which makes for success. The scattering of forces is the prelude to losses and absolute defeat. In Catechetics there is one

unfailing source of unity and of that unity of action without which there is no genuine working together. That source lies sparkling and full in the oneness of the Church, which is one, because there is the one Lord, one faith, one baptism. One God and father of all, who is above all and through all and in us all. The unity of faith means unity of doctrine compelling all to believe and teach the same truths and no others. That this is an unfailing fountain of strength is apparent. In a battle, what nerves men's arms and stimulates more robust energy, more aggressive activity than the knowledge that all have come from the same country, are fighting for the same cause and are looking forward to the opening of the same gates of triumph? All catechists are one, therefore, in mind and this harmony of thought, if skilfully directed, must inevitably result in coöperation. There are many elements to be reckoned with in this so essential factor in all successful pedagogy. There are the director, the teachers, the parents, and lastly the children.

As a guiding principle, it must be admitted that at the bottom and at the top and throughout all the fabric there must be found subordination. There must be a leading, an authoritative agency. There must be a head. There must be a force competent to swing harmoniously and vigorously all the auxiliaries. Individuality must not be obliterated and the compelling hand must be gentle and strong and deft. The director is this propelling focal energy. From him all action must proceed as radii from a center. The importance of his position, while it makes him finally responsible, throws upon him the largest burden of the travail. It will belong to him sometimes to mold, sometimes to repair, always to have an eye upon every part of the vast machinery. His most frequent function will be that of lubrication which literally means casting oil on waters that have an inherent tendency to be troubled.

It is his right to demand intelligent obedience and to quell all refractoriness. His rank is supreme though by no means enviable. As he is, are all his subordinates. They are strong, they are weak, they are lax, they are careless, incautious and imprudent, in the measure in which he exhibits these qualities or these defects. It is not difficult to perceive that the eyes of all in the school, of teachers and of scholars, are to be kept fixed upon him. Further, it is clear that the director must be a priest. His dignity, in this wise, will help in untold ways, to create an atmosphere of respect and of order. He will be able to impress upon his subordinates the nature of their attitude toward him. Implicit must be their following in their respective classes of all his wishes. Opposition of any kind is ruinous. Counterplans are disastrous. The obedience and respect they give him will be the measure of the submission and respect of their own pupils.

Perfect cooperation supposes not only harmony between the director and the teachers, but also, and very imperatively, harmony among the teachers themselves. Contentions are to be abominated. "Six things there are which the Lord hateth and the seventh his soul detesteth. Haughty eyes, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked plots, feet that are swift to run into mischief. A deceitful witness that uttereth lies and him that soweth discord among brethren" (Prov. vi, 16). Sympathetic collaboration will prevent many evils and lighten many burdens. Strife is the parent of much wretchedness, and jealousy is the enemy of peace and happiness. This dwelling together in unity is a well-spring of much that the heart craves. Individual effort will contribute a great deal toward this spirit of union. It is well to bear in mind the advice of St. Augustine: "In things certain, unity; in things uncertain, liberty;

in all things, charity." The parents are not least among the co-operators. In fact they would seem to come, as contributors to this much to be desired consummation, immediately after the director. How much dealing they should have with individual teachers must depend on the method of discipline which is followed. Generally speaking, their cooperation should be restricted to intercourse with the director. In his hands alone all the punitive arrangements should be. Punishment and reward he alone should control. Such a plan should not be viewed with disfavor by the teachers. It is a plan which relieves them of much vexation of spirit and is a forceful deterrent from partiality which always antagonizes justice and which is a curse falling on him who gives and on him who takes.

The cooperation of fathers and mothers is absolutely necessary. The director and his teachers are helpless without it. There is no task harder or more ungrateful than the task which the director has to perform in his endeavors to induce the parents to be vigilant over their children in bringing them outside of school hours to spend the allotted time in preparing their Sunday school work and in compelling their attendance at the Catechism classes. The refusal to identify themselves with the director on all that appertains to the religious instruction of their children is, perhaps, the greatest obstacle to success. This refusal is becoming more and more prevalent and is responsible for the many spiritual disorders which are becoming epidemic among so many Catholic children. This disinclination on the part of parents to conform with the express injunctions of the director is lamentable and is answerable for the lack of cooperation on the side of the children.

Punctuality in attendance and the necessary study of their Catechism lessons and attention in class hours fill out the measure of the

children's obligations. Let the parents see to it that they attend and that they study and the rest may be left with fullest confidence in the hands of the director and of the teachers. If the parents are remiss in this, they are doing their strongest toward rendering Catechetics a lost art, the Sunday school a memory and the Church another Rachel lamenting for her children because they are not. But the mercy of God is above all His works and His love for His Church will come to the rescue.

XI. SUCCESS

Spiritless must every effort be that is not actuated by the desire of success; and the keener that desire, the more enviable the success. The phrase, "Nothing succeeds like success" is not altogether tautological, because it is true that success is the cause of success. It has a teleological force. It is an end and possesses the nature of an end, which, as ethics and experience have established, is the first thing in the intention, though the last thing in the execution. It is the end which gives the impulse to the movement. It seems to be behind and before, it seems to push and to pull, it is somewhat of a power-house. There is no power so cogent or so peculiar as an end. It is the last thing reached and it gives the first impulse. The end is potent. All the sacrifices of the Man-God—all the wringing of His heart were the outcome of the end. All this is true of success. In fact we must say that success and end are identical, and so all that may be predicated of an end in view, may be enunciated of success. There is a good end and there is a bad end. There is a success which is a glory, and there is a success which is a shame. There is nothing more dismal than failure, nothing so bright as success. Yet, there is a success which it were better not to have, which were worse than failure.

Wealth, position, pleasure are eminently desirable, but there is a wealth that is worse than poverty, and a position worse than servitude, and a pleasure than which agony is preferable. The end and, therefore, success, is not made up of itself alone. There are the means which must never be left out of the count. No matter how estimable the end, or how high, if the means are vile, then

success is disreputable and vile as well. It is when discovered in this light that the success of so many is the rankest failure. There is tainted wealth, there is stolen position, and there is a pleasure that is the uncrowning of manhood and the bestializing of humanity. All the successes of this world are tantamount to failure, when men miss the goal of their being and of all its powers. Yet success and the desire of success must not be minimized. Success means the conquering all the resistance which may obstruct one's path toward a desired achievement. It is more commendable when the obstacles are more numerous. It is highest success when it has been won in spite of repeated failures, when the courage has never flagged and when effort never relaxed, for the truest of a man is to hope against hope and to pluck success out of the very heart of failure.

In Christian pedagogy there is success which is throbbing with stimulation, and, if in Christian pedagogy there is one branch success in which means the victory which overcometh the world, that branch is Catechetics. The aim of Catechetics is to bring before the powers of the young, the basis upon which all uprightness is built, the motives for righteousness, to show that the lowest depth of unreasoning is reached by those misshapen lives which are not in harmony with its principles; to make clear that man's goodness is man's perfection of his highest parts; that the peoples and individuals who are not in tune with the principles which it inculcates are retrogressive; that irreligion and immorality are identical, and that it makes for a brighter state of things; that it manifests the commands of the Maker. To bring about all this, or to bring about only a part of all this, is certainly incentive more than sufficient to make efforts which will never grow un strenuous until success in this particular field is reaped.

The catechist may fancy the little that he does is hardly worth while. This is a temptation, and among temptations one most frequent and one as diabolical as it is frequent. Success before the Lord is not what we have done, but what we have tried to do.

There is a passage in one of Trollope's volumes which portrays the zeal of a Catholic priest: "He had but one duty before him—to do his part in bringing the world over to his faith. It might be that, with toil of his whole life, he should convert but one—that he should but half convert one, that he should no more than disturb the thought of one so that future conversion might be possible. But even that would be work done. He would sow the seed, if it might be so, but if it were not given him to do that, he would at any rate plough the ground." This is in strict reason, and according to the strictest teachings of our faith, and it applies to all kinds of workers in whatever part of the vineyard of the divine Lord.

It is consoling to know that it is only the work done that counts, and we will find that when all the things of earth are made manifest in the searching light of another sphere, we will find that it is only the work done that tells, that succeeds. It is demonstrable from all this that the catechist, be he priest or layman, has this privilege in his special employment, the privilege of being secure against all failure, if he but does with his best effort that which lies before him to be done. In no other work and among no other workers does this guarantee exist. Does it exist in commercial, political, literary or scientific life? Can it be found in any other kind of pedagogy? Consoling as this knowledge is, there is something threatening when the work is not done. Again, even this view is a further motive for waking up, and gives added strength for the task. If it were necessary to make a plea in favor of inde-

fatigable labor there is one eloquent enough in the words of one who defined genius as an enormous capacity for work:

"Labor is discovered to be the grand conqueror enriching and building up nations more surely than battles."

Theory is one thing and practice is another. But there are theories and theories. There are theories which build up dream-worlds and fill them with idlers and people them with Utopians. There are theories, too, which are built upon the experience of the centuries and to repeal them is to contradict the whole past and to prepare the way for a chaotic future. But the view that success is the child of unremitting labor, is a view which has been tried and not found wanting. Time and time again do we find Scripture pronouncing that sloth has never produced, and will never produce, aught but weeds. "If thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee." "Where there are no oxen the crib is empty, but where there is much corn there the strength of the ox is manifest." These utterances are not inspired only, but they are confirmed by multitudinous happenings in the history of the race. Success will crown the man whose hands have followed the dictates of his reason. But that man must address his whole being to his work. It must be the outcome—that work of his—of his mind, of his senses, and above all of his will. It is the will that makes the man and directs all his energies. When a man puts all his life into action, then there can be one issue, and one issue only—not defeat, but victory. But his efforts demand all his life—his physical, his intellectual, and chiefly his moral life. His thoughts will bring forth abundance, and his piety will make that abundance fruitful and perennial. His work will rear up the only structure worth upbuilding, that which is built upon the rock and defies time and storms and all decay.

XII. PREPARATION FOR RELIGIOUS INSTRUCTION

The preparation required for instructing the young in the truths of their faith is very much akin to the preliminary work which the precursor felt he was called upon to perform. His was the voice of one crying in the wilderness: "Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways plain" (Luke iii). Really, this admonition of John the Baptist is a compendious declaration of all the catechist has to do, as well as of all the difficulties he has to overcome. The children who sit in the presence of him who teaches Catechism are as motley, as undisciplined, and as ignorant a crowd as that by whom the prophet was confronted when he began his missionary career. There is the same crookedness of mind, there are the same depths of ignorance, the same mountains and hills of untutored and restless dispositions, the same roughness as well as the same stubborn disinclination. Moreover, the object to be obtained is identical; that "all flesh shall see the salvation of God." Nobody would dare enter a field so bristling with difficulties without considering how they are to be met and overcome. The dangers are manifold, and above all there is the danger, which is the chief one, of so affecting these newcomers that religion and all that appertains to it may become, to their uncultivated palates, of all things the most unsavory; there is the danger that through unwise ministrations they may run the risk of never seeing the salvation of God.

Only the one who knows not, only the one who has not calculated

all the chances for good or evil, would dare to enter such a domain without much thought and much deliberation and much anxiety; yes, and without much prayer. No one but the inconsiderate one would jump into such an arena unarmed. Yet there is much to be regretted on this score, and many and many a young heart has been hardened forever against influences which, wielded by deft hands, would have softened them and won them forever to a tender affection for the Church and all that it has to bestow. It makes no difference what be the grade of the matter to be imparted, the same serious forethought is absolutely necessary. It may be a prayer class, or a first Confession class, or a first Communion class, or a Confirmation class, or a perseverance class, the same conditions obtain. Preparation is absolutely necessary. This preparation supposes that the teacher is master of his subject, master in memory and master in understanding. Let it be the case that his work is limited to the making his boys and girls memorize their prayers. It seems laughable to say that he should know his prayers himself. It certainly is not a thing to stir laughter, if he stumbles, if for example he has forgotten how to make the sign of the Cross, that sublime preliminary to all prayer. Yet such ludicrous exhibitions have occurred in the classroom. There is no ridiculous manifestation which has not been made and which will not be made by an over-confident teacher. To teach anything, the thing taught must be known, and must be known so well that it will be impossible that, even for an unconscious second, it will be unremembered. This is especially so when the tasks are mere memory tasks. Nor should the prayers remain very long, even for the youngest children, in the memory stage. Little by little, piecemeal, should the explanation of the words learned by heart be imparted. This opening of young minds can not be done offhanded, preparatory work is

needed, and the preparatory labor for this is not so easy as it may appear.

A previous examination of the expressions used in the prayers will suggest the necessity of breaking up the long words, of substituting familiar synonyms, of connecting them with some or other term, which will serve as a help to fastening them and their meaning everlastingly in the memory.

Children pray so heedlessly because there is no signification for them in the words they employ. In fact, how often is it due to the carelessness of the teacher that these young tongues give utterance to syllables, or combinations of syllables, which are not only devoid of sense, but form a counter-sense, and when heard, are in the last degree, and pitifully so, absurd and ridiculous. It is very often the custom to deliver over these tenderlings to the uncertain solicitude of boys or girls very little older than themselves. Harmful in the extreme is this custom. The vigilance of the director will find that his duty has to be exercised more in these classes than in the others. How often have not priests been forced to listen in Confession to acts of contrition which have not contrition in them save in the good intention of the penitent.

In the public singing of children, or in the public recitation of the essential prayers, how often the attentive ear detects words, or rather a jumble of syllables that, if written down as sung or prayed, would expose the child to censure and, by implication, would involve in a worse reproach those who had to do with his upbringing in religious instruction. Much more might be said relatively to want of preparation on the part of the teacher in this foundation of all catechetical education. All that has been put forward is applicable, as a matter of course, to the higher branches of these instructions.

To frame or help frame a strong will in the line of right conduct is

the end of Christian pedagogy. The will can not be strengthened without the illumination of the mind. The understanding of the doctrine of the Church must precede the accepting of it, and the understanding of the Sacraments must antedate their reception, and the understanding of the nature of duties and obligations must come before their performance and fulfilment. The lack of this knowledge has been the cause of much errancy in faith and morals. Whence we are to conclude that, if the teacher of these subjects appreciates the situation, he will realize at once that he can not make clear what is half cryptic to himself. That he must study will be his first deduction, and that he must so study that he becomes master will be his next, and that he must so master that he can impress indelibly his knowledge on others will be his final inference.

As the teacher works, his class will work with him. It is a pity that the contagion or infection, call it what you will, of example in the teacher is not more widely understood. In fact, the teacher makes his own atmosphere, and he gets from his class chiefly what he brings to it. If he brings knowledge, from it he will receive knowledge; if he brings understanding, understanding will be returned to him from his pupils. They will give him back wisdom for wisdom, piety for piety, and preparation for preparation. Better than all else, his memory will be perpetuated through the Catholic demeanor of those whom he taught how to pray to their God, how to believe in, and love and give glory to, their Church.

XIII. BIBLE HISTORY

The Bible was written and compiled by authors providentially selected, directed and illuminated by the spirit of God. It did not come into its present shape by hazard. These statements imply that there is discussion of some kind agitating the world of thought and religion. It is a much abused work, and that it is a volume still claiming attention and authority, holds a suggestion that there is something about it which makes for indestructibility, a something that hedges it; something like adversity that conserves it, rough-hew it as we will. Catholics are of one mind concerning it. Here and there, however, there are groups of *literati*, they can hardly be called theologians, who have advanced, and still enunciate, conclusions at variance with the accepted doctrines of the Church. The Church has come to the rescue of the faithful, and let it be hoped to the rescue of many among the unfaithful and especially of many of the disloyal, in an encyclical as well as in a syllabus. The gist of these utterances was a reiteration of the old truths that the sacred Scriptures and the dogmas of the Church are divine. It is this superlative excellence of the Scriptures which must be impressed upon the young. The Bible must be the book of books for them, and no respect they may show it can be exaggerated. No better way for this consummation can be devised than the study in the Catechism classes of the Bible history. Bible history and the history of the Bible, though distinct, help to the better understanding of each other. Neither useless nor out of place would it be, to instruct the young as to the first striking fact in relation to

the Bible, the fact that in olden, as well as in modern, times the Bible was treated with the utmost reverence by all, of no matter what degree or condition; that it was just as sacred to the king as to the peasant, to the slave as to the master.

Children will drink in eagerly all that is told them about the keeping and the handing down from generation to generation of these precious heirlooms of the world. They will appreciate that neither gold nor silver, nor precious stones were anything but dross in comparison with them. It will not be impossible for even the youngest to realize how much joy the words of inspiration have brought to all in moments when everything was dark; how many sinners they brought back to God; how they taught so many to live well, and to die without any fear but in the confidence that death meant God and heaven and the angels, and it all forever. They will learn with facility, as well as profitably, how the Church took care of the Bible from the very beginning and watched over it; how the Church fought battles for it, and how the Church to-day holds it in veneration. The solicitude of the Church for the Bible is apparent in so many ways. So fondly, too, that she never lets it out of her sight; so fondly, that the Missal and the Breviary are crowded with selections from the Old and the New Testament. They must be taught that the Church is the divinely appointed guardian of Holy Writ. In this way it will not easily slip their memory that what the Church says of the Bible is the truth, and the only truth about it, and that if any man contradicts the Church concerning this Book he is not stating the truth, but is in error, and sooner or later will find himself in danger of being condemned by that Church.

An introduction of this nature to the study of Bible history will whet the appetites of the young and make them eager to become

acquainted with the men and women, and with the sayings and doings of the men and women, whose story is told in the hallowed pages of that volume which they have been trained to place first among all the volumes of the world, that have been, are and yet will be. They can not think so highly of the Bible without esteeming that Church to which that wonderful book has been entrusted. From the very beginning they must gather that for them the Church is everything, is father, and mother, and family, and country for them; that, though the Bible is a wonderful possession, it is not the Church; that their thought should be the thought of St. Augustine, who exclaimed that the Church was his teacher, and that he would not believe the Scriptures unless he was bidden to do so by a church that can neither deceive nor be deceived. The proper relation between Bible and Church must be insisted on, and thus the love for the Church will not lessen their love for the Bible; but, on the contrary, their love for the Bible will be according to the measure of their love for the Church.

The study of Bible history may be begun in the very lowest class of Catechism, and with the very youngest children. Prayer saying, as it is carried on, and as it can not help being carried on, in the prayer class, will soon weary unto death those restless bodies. We know how soon a story will make them drop all their fatigue and crowd around the narrator. There are many sources whence interesting narratives may be derived, but is there any source so brimming as Bible history? These little boys and girls can not read, but they can remember, and if they are told that on the next Sunday any one of them may be asked to repeat what was recited from Scripture, may be asked to tell the story in their own way, it will not seldom happen that the catechist will be surprised into pleasant wonder and the companions into glad attention as the tiny

catechumen recites his or her tale. Bible history is useful for all. In advanced classes a different treatment of the subject is required, but, no matter how advanced the classes, the elementary principle of all pedagogy must be adhered to, and the instruction furnished must be interesting as well as useful.

There are many Bible histories published. It is scarcely necessary to say that, no matter what their style, they will never equal the simple beauty of the Scripture narrative. This suggests the benefit that might accrue from comparing the recital of the text-book with that of the Bible. Besides increasing the love of the class-members for Holy Writ, it will help toward familiarizing them with its unique language and with itself.

Non-Catholics are credited with a better knowledge of the Scripture than Catholics have. This, perhaps, was true in other days, but the pastors have thrown themselves with such devotion into Sunday school work, so much enthusiasm has been aroused and organization has become so perfect, that if the reproach is a justifiable one, in a very short time it will be groundless. The Bible will most surely become in the very safest way the classic of the Sunday school. This transformation will take place speedily and then will flourish His cause, who is the chief glory of all its pages, Christ the Master and Redeemer.

XIV. CATECHISM

The term Catechism implies three things. It signifies the book itself, the class in which the book is used and explained, and the method of instruction. Such a comprehensive theme can be touched on, in pages like these, only in a very summary fashion. As a book, it is a popular manual, an exact and accurate résumé of Christian Doctrine. It is not supposed to be a scientific or scholastic treatise. It does not contain the opinions which prevail or are discussed among the learned. It aims at presenting only the established truths of dogma and morality. Children and adults, in fact all the faithful are supposed to be able to find within it all that it is necessary to know, and all that it is necessary to believe and practise in order to reach heaven, or rather not to lose the celestial recompense through voluntary or culpable ignorance. So much for the general idea. In form it should be clear, precise, easy to grasp and to remember, for the Catechism is intended to be learned by heart. In form, also, it is made up of question and answer, and constitutes a sort of dialogue between the Master and the disciples. It is short, yet rich in matter, because the catechist is expected to explain it and develop it aloud for the instruction of the hearers. The Catechisms placed in the hands of children offer great variety. There is, however, uniformity as to the plan, which is to propose, first, the truths to believe, or the articles of the Creed, then the precepts to be obeyed; that is, the Commandments of God, and of the Church, and, lastly, the means to be taken in order to believe and to practise; that is, prayer and the Sacraments.

In the Vatican Council it was decided to set on foot a project for the composing of a small Catechism for the Universal Church. This much we glean from Vacant's "*Dictionnaire Théologique*." All who are interested are awaiting eagerly for an universal Catechism, and are convinced that when it appears it will be a manual distinguished for simplicity of language, brevity of treatment, and accuracy of doctrine. How, from a compendium of this kind, there can easily be developed larger and more comprehensive and more explanatory volumes is not difficult to understand. How many failures exist at the present time is as lamentable as it is evident. Some of the Catechisms which are given the children have lost sight of the vernacular, and would be almost as profitable if written in some rare idiom. How much labor they unnecessarily exact from the teacher, and how much they mystify beginners, is a matter of general remark. There were, in other days, Catechisms in English which offered the truths of our religion in such plain terms that they were a joy forever. One other benefit they conferred. Whenever a text from Holy Writ contained the answer, that text was given, and when the children who were fortunate enough to have studied these Catechisms grew up, they were pleasantly surprised to find that, without being aware of it, they had been quoting Scripture from their earliest years. Such Catechisms were quiet monitors for the teachers; silently warning them that the best language to use, not only in catechetical, but in all instruction, is that which is made up of short and, for that reason, intelligible words.

The literal history of the Catechism is as instructive as it is interesting. In the first years of the Church, in the absence of printing, Catechism was confined to oral teaching exclusively. How splendidly that task was performed, and how generously those efforts were responded to, is written large and bright in the acts by which

the martyrs, so numerous and so heroic, proved their loyalty to the Church for which their Catechism, such as the catechists of those days presented it, prepared them. Pedagogy embraces all sciences and all knowledge, but without the truths of Catechism, it will never work successfully for the uplifting of the peoples. Catechism, and the doctrine it imparts, is the Baptism, not of John, but of Christ, which christianizes all education. Taken in this sense Catechism is simply the bringing of the book, and all that it contains, to the masses. The class has many forms, but the book and the teachers are necessary for those results, without which the Catechism itself would remain, in so many instances, a dead letter. It is the class, or, rather, the book, the teacher, and the children, that claims the deepest solicitude on the part of those whose duty it is to see that souls take no harm. The work which is theirs, is neither trifling in itself nor in its aims.

Organize the Sunday school, and the Church will take care of its own interests. Make that organization secondary and a blight, in some way or other, will fall upon all other ecclesiastical ministrations. A flourishing Sunday school proclaims a flourishing church, and a flourishing parish, and lays the foundation-stone of a flourishing Catholic community.

In earlier days the missionary Jesuits, who went among uncivilized peoples, with their zeal and their Catechism, so fired the souls of those whom they were evangelizing, that among tribes who numbered thousands and tens of thousands and more, days and weeks and months passed, in a fervor so great, and a conscientiousness so delicate, that not one mortal sin was committed. Can any civilization, however vaunted, boast a progress so admirable? It was simply a reproduction of those early years of the Church, when the first converts were one soul and one mind, and loved God

and one another. No limits are assignable to the moral benefits of religious instruction, prudently organized and zealously imparted.

After the book and the class; or, rather, along with the book and the class, method is the thing. The little book still retains the name by which it was called from the beginning, and that name emphasizes the method which has always been so fruitful—a method which no innovation can improve. The method is a communicative one, it supposes an interchange of word and thought between the Catechist and the catechumen. It was oral. It was oral not only in the sense that the teaching was vocal, but in the sense that the question of the teacher was included in the answer of the child. There is more to this than catches the careless observer. It tells of the vitality of the teaching of the teacher. It speaks of the constant attention called for by the instructor, and given by the disciple. In the making of many Catechisms this idea has been lost sight of altogether, and in so much has their directive power been weakened. The real working part of the class is a rapid-firing process, and where memory and attention are concerned the process is an invaluable one, and must reap a rich harvest. After all, in the matter of Catechism, memory is the faculty which has to be called into action. Things memorized, though not understood at the moment, will come back with understanding in later moments. This much, in a very brief fashion, regarding the three notions which the term Catechism is traditionally admitted to convey. A triple notion each fraction of which designates an essential element of catechetics. Which is the most important element? We need the book and the catechist and the scholars. Give us the trained and zealous teacher, and the children will come, and the book will be to them a priceless possession for all time.

XV. LITURGY

Catechetics embraces so many cognate subjects, and all of them so important that a perfect catechist would necessarily be a man of varied tastes, constant study and comprehensive scholarship. Catechetics is the science of religion. In its elementary form it seems to be so restricted that even a child might master it. That limited matter which is treated in the early classes, in the classes which aim at preparing the young for the intelligent and worthy reception of the Sacraments, is limited for the pupils only, but not for the teacher. To impart accurately the knowledge indispensable for Confession, Communion and Confirmation necessitates a knowledge far in excess of the contents of the brief manual. This is a statement which is not difficult of verification. It is no exaggeration to say that it is almost rash, if not dangerous, to leave the task to any one who is not a theologian, for no mere tiro is a safe guide among the multitudinous problems which are constantly surging relative to Penance, to the Eucharist and to Confirmation. As skilled theologians can not be had for this work, then the duty of inspection and preventions falls more weightily and more constantly on the shoulders of the directors. There are more radii and tangents connected with the circle of Catechism than with any other branch of education. What subject, it may be asked, is not touched upon directly or indirectly by Catechism? If Catechetics has one thing more than another in view, it is to so instruct the boy and the girl that their minds will accept readily the doctrine of the Church and their hearts warm toward all its customs and practises. It is for this reason that no course of Catechetics is complete which does not

present to the learners all that concerns the Church, all its past and present history, all its forms of private and public devotion, its ritual and its liturgy. They must be taught that in a great organization such as the Church is, an organization which addresses itself to the interests and the most momentous interests of men, an organization whose solicitude extends to the poor and to the rich, to the young and to the old, there is no part of it which is trifling, there is no part of its activity which must not in some way or other be understood. The parts are in close, in the closest, connection. You can not touch doctrines without the contact being felt by worship, both public and private; there is no jar given to liturgy or ritual the shock of which is not in some measure felt by the doctrine.

There is a tendency to exclaim against ritual and against liturgy, against ceremony of all kind in religion. God is everywhere, we are told, and the forests are His temple, and His shrine the blue dome. Away, then, with cathedrals and churches! God has made his own basilica—it is as vast as space, and it is in every spot under the sun or the moon or the stars. The people, some of them, may be fooled all the time, all of them may be fooled some of the time, but all the people can not be fooled all the time. The world in general has formed its judgment about these expansionists, and understand that where there are no temples, where there is no specified species of worship, there is no religion and their god is a very vague something indeed. The intimate connection between the soul and the body is considered and remembered in religion.

All knowledge comes from the senses. They influence thought, and they in their turn feel the effect of the workings of the mind. How many imposing conceptions about God and about man and about the universe can be awakened by what the eye sees and the ear hears are beyond enumeration. A lock of hair opens floods of

recollections in a mother's memory, and a simple Cross may bring tears of gratitude or of repentance to many a human heart. Hence, the liturgy, hence the ritual, hence the ceremonies of the Church. The majesty of divine service impresses in a thousand stirring ways and forces the soul with sweet compulsion to adore and fear Him who alone is good, great, immense, almighty, and before whom the whole world is "as the least grain of the balance, and as a drop of the morning dew that falleth down upon the earth."

Some comprehension of the liturgy of the Church should be part of every Catholic's equipment. The liturgy of the Church is the prayers to be used in the divine service by the priest, or the ceremonial to be followed in simple or solemn worship, or the different rites which, during the ages since her establishment, have been sanctioned by the Church. The unity of conception is the focal wonder of that liturgy. Multitudinous are its parts, but most compact is its wholeness. As a thought, as an inspiration, it is rhythmic. Every whisper becomes more and more loud, till there is one concerted chorus, with strains from the living and the dead, strains from martyr and virgin, and levite and bishop and pontiff, singing Glory on the Highest, to the Highest; and odors in golden vials, which are the prayers of the faithful falling down before the Lamb. A perusal of any Mass, as it is in the Missal, is a doctrinal as well as a literary lesson—if the essential lesson in letters is the lesson of unity from which, as from a germ, buds and blossoms and flowers and fruits grow—a growth of harmonious thought and word.

Scripture is pressed into the service, and the prophets and the law foretell, and the Gospels announce the coming of Him who redeemed all flesh. The significance of all that the Church does is lost upon those who have not been taught the relation between

liturgy and dogma. This is sometimes, perhaps oftener than is known, a reason why many absent themselves from Mass, and why a great many stay from solemn Mass, and why a larger number yet never assist at Vespers or Benediction or other lesser, if the word may be tolerated, services. Mass to so many is such a hardship, no matter how rapid in the saying. Solemn Mass is insufferable and unnecessary tedium, Vespers and Benediction a meaningless gathering of devotees and women and children. Why is this a fact? The answer is, because in the days when their minds were receptive, with a receptivity that never returns, the children were not made to see clearly all that these services were as means of grace and as wells of refreshment for their souls and the souls of all men, whatever their position, their condition or their age. For adults who have missed all this vital instruction there remains the remedy of preaching. Beyond a doubt, the preacher can prove himself a powerful agent in implanting that knowledge which brings so much benefit to those who have it. Perhaps, though, it is a question whether those who need him most will come to listen to his saving discourses. It can not certainly be a question, however, whether his utterances will affect the adults so nearly as these same men and women would have been influenced in the days when their minds and their hearts were young and untainted. Really youth is the only seed time, every after growth is from belated tilling. It is hot-house development, and the plant is not so sturdy and the fruit has an artificial flavor. Liturgy must be given its place in the Sunday school. It must be made clear that Christ is the founder of the Church, that the Church would be a failure without Christ, that the office of the Church is to give Christ, the real Christ, the living Christ, to all her children. She does this through the Sacraments.

Among the Sacraments there is one more excellent than all the others, the Sacrament that keeps Christ with us every hour of the day and of the night. For that Sacrament altars and churches have been built and made splendid, and for that Sacrament is the Mass and all the prayers of the Mass and all the ceremonial of the Church.

XVI. CHURCH HISTORY

The pedagogy which excludes history from its curriculum is incompetent and inexcusable. The same censure must be passed upon the Christian pedagogy which does not give it a fitting place in its course of studies. The value, nay, the necessity, of history in education is indispensable. What ecclesiastical history means for the Catholic is better understood than expressed. It is the story of the Church of God. What a large figure that institution has been and is and will be in world records is the marvel of the ages. "As Jesus Christ, the God incarnate, is the center of all history, so the divine institution of the Primacy of the Holy See and the independence of the Catholic Church, is the center of the history of the Christian era. Most of the great historical contests since the coming of Christ were waged around the Rock of Peter. It is impossible to understand and appreciate the course of human events in its proper meaning and character without giving full consideration and weight to these two central facts of history." If this be true, and the annals of twenty centuries are there to prove it, how logical the inference that the Catholic man or woman who is ignorant of the Church's history has a mind barren of much useful knowledge, and is deprived of an incentive to a justifiable pride in his or her spiritual ancestry, as well as a stimulus to the loftiest kind of moral excellence. The history of the Bible shows that we are the children of God, the history of the Church reveals that we are the brothers of Christ and the descendants of the saints. How bright every page of those annals are with examples of unwavering faith, of the largest

charity, of a probity which startled the Gentiles, and of a courage unalterable and invincible, traits of character as much, perchance more, needed in these days in which we live. There are leaves and lines in those chronicles which prudence will screen from the gaze of the very young. When adult age has been reached it will do no harm to throw open every fact to prepared minds. No matter how read, unless misrepresented, there is no deed that does not redound to the glory of the Church. Students have to be apprised of many things. They must be taught to understand that the Church of God, though a divine institution, is made for men, human beings are its members, and, hence, a careful and clear distinction must be drawn between the divine and the merely human element. There have been scandals. They were foretold by Our Lord. They will occur again and again in the Church. It must be emphasized that churchmen are not the Church. The Church is divine, imperishable, inerrant. Churchmen are human, corruptible, and in every way fallible. The Supreme Pontiff can never make a mistake when exercising his function as universal teacher, can never teach an untruth or command what is against morality. Outside of this office he is a man, and, therefore, not impeccable. Ignorance produces lamentable results, and among them none is more deplorable than the facile quickness with which statements are admitted by children of the Church against their mother. This admission is so frequently a gross insult to history. It proceeds from many sources, the most common one being an absolute no-knowledge of the past or the present of the Church. It happens sometimes because Catechism has never been properly known or because it has been entirely forgotten. It happens because non-Catholic influences are at work. It is made, this admission, because there has been an unchristian pedagogy injecting its poisonous fluids into mind and heart. Such

a mind becomes blind. Such a heart becomes cold. It is made because so weakened has the religious instinct become that the yoke is too heavy to bear.

To be a Christian means restraint, a restraint which human nature, unaided by religious principles and unsuccored by divine helps, sooner or later must fling off. Where the perfect Christian instinct is alive, the first impulse, when anything derogatory to the Church is spoken, is to brand it as a lie. It is not always a lie, perhaps. It is not sinning against the scientific principles of history to say that generally it is a lie. What has to be stigmatized is the ready acceptance it receives. One should be as sensitive about the reputation of the Church as one is sensitive about the reputation of a mother. The becoming attitude when a vilifying statement has been made against religion is to refuse to admit without proof, to ask for proof; in fact, to demand proof. When Church history has been presented in its true light, the student knows what stand to take, and, what is more, though he does not court attacks on his faith, he is not dismayed. The experience of the past has proven that for centuries history was a conspiracy against the Church. In the huge bulk of manuscripts there is a seething mass of calumny and slander. Scholars, not only those belonging to the Church, but many who have no love for it, have been indefatigable in their efforts to separate truth from falsehood and fiction. The truth is gradually emerging. The instructor in Church history will elucidate all that is dark, and bring some kind of order out of chaos. His pupils will be educated to know that terrible frailty has now and then covered with foul blots ecclesiastical escutcheons. They will learn that this brings no contamination to the doctrine or the moral teachings of the Church. They will interpret things in the light of the broad distinction that exists between the Church and

any member of it, be he highest or be he lowest. They will comprehend that the study of the Church's career through the ages is not completed in the school room, that investigation, thorough and patient and long, is needed for the truthful presentation of the minutest points. They will be slow to admit what has been written in the past, and just as hesitating to accept what is printed in the present.

The daily newspapers are the diaries of the race. They will be the material of the history of our own times. What a terrifying outlook for the reputation of the nineteenth and the twentieth centuries! In half a century from to-day we will be seen by others and as others see us. How many, if they saw their own composite picture as drawn from journalistic items, would accept the portraiture, and how many would fly in horror from the reproduction. Difficult as it has been to reconstruct the past of the Church, the difficulty is a small one compared with the perplexity which will obscure and daze the mind of the writer whose task it will be to peruse newspaper after newspaper in order to give to his readers the real story of that past of the Church of which we are contemporaries.

Sad, indeed, would the mistake be to give no or little attention to Church history in any and especially in Christian pedagogy. The history of the Church is a strong demonstration of her divinity. She has survived the onslaught of the gates of hell. Her past is a guarantee of her future. As she has been, she is to be always. Christ made His promise so many centuries ago. He has kept that promise for twenty hundred years. What promise has ever been secured and endorsed by such a duration as that? It has seen dynasties and kingdoms rise, totter, disappear. She is as potent to-day as she ever was. The Pope speaks and the nations pause to listen, and more than two hundred and fifty million not only pause to

listen, but to obey as well. What is a Christian if he knows not the historical splendors of his Church? Poor and weak indeed. But when he knows, who so justly proud and who so strongly determined to hold fast by her in calm and storm, in life and in death!

XVII. PUBLIC PRAYER AND CONGREGATIONAL SINGING

Catechism teaches what is to be believed and what is to be done in order to be saved. In teaching this, much is learned, but when from theory a step is made in the direction of practise, then is teaching made perfect. In both Testaments the necessity of prayer is frequently and cogently urged. This necessity, which can not be sufficiently impressed upon all, receives an impulse that is salutary whenever the children are taught not only their prayers, but are taught as well by exercise what use is to be made of those prayers. Public prayer is prayer together, is the prayer which all say in unison at the beginning and at the end of class or during the services of the Church, at the daily or the Sunday Mass, or at any of the liturgical functions, said at Vespers, Benediction or the Stations of the Cross. The impressiveness of it is profound and lasting. The moral uplifting of it is an influence that goes far toward inculcating habits which later on will bear fruit in the individual and the family. Family prayers are not the common exercise they were or should be. A special blessing has been promised to such gatherings, "for where there are two gathered together in my name, there am I in the midst of them." Undoubtedly, the larger the gathering the more efficacious will all petitioning be. The most perfect of all public prayers is the Mass. It is not only the most powerful of all intercessions, it is the epitome of all supplication. It is propitiation and pleading and expiation and praise. All public prayer should be conformed to it. The central influence is the victim Christ, and so all things must be asked for through Him. There is always a benediction attached to the mere presence

at Mass, but that benediction becomes richer in proportion to the intimacy of the union between the people and the priest. It is during this solemn function that public prayer has untold advantages. It is a growing custom for the boys and the girls to unite in concerted prayer, with the celebrant, at certain parts of the Holy Sacrifice. These voices proclaim in appropriate language the meaning of this or that part of the great oblation. They humbly prepare themselves, as the priest prays at the foot of the altar; they raise their voices in exultant reverence at the Gloria in Excelsis, they make their act of faith at the Credo; after bowing down in worship at the Elevation, they join with him at the Pater Noster and smite their breasts in a pleading for mercy at the Agnus Dei, and after receiving Communion, spiritually or otherwise, their tones are those of praise and thanksgiving for the great privilege which has been theirs and the signal favor they have received. This sends home the lesson of prayer, a lesson so needed and so often forgotten. This is a lesson that is more eloquent than the Catechism itself, than any word of the teacher. It is a lesson which teaches not only what prayer is, but teaches how to pray, which is of greater moment yet. "I had rather feel compunction than know how to define it," said the author of the "Imitation of Christ." It is better to pray with fervor than to be acquainted with all the theology of prayer. Priests, while celebrating the holy Mass, have been moved by the sound of the young voices raised in prayer to the Lord. It has added to their own personal devotion. This public praying in earnest, modulated cadence is becoming more and more customary. The effect it has on adults who have been present and listened to these outpouring is beneficial in the extreme. The men and the women can not always attend the Mass of the children, and it is to be regretted.

The query naturally suggests itself, Why can not the fathers and mothers, the brothers and sisters, and friends and acquaintances of these children, why can not the grown-up people be instructed to assist in the same way, that is, with public prayer, at the Masses at which they are present, especially on Sundays and holy days of obligation? There is no need to discuss the innumerable advantages which would be theirs if their attendance was made earnest and devout by the recital in unison of invocations suited to the various details of the Sacrifice. Such attendance would be for them a class in Christian doctrine and a renewal of faith and piety. Public prayer is, in a measure, an obligation. All intelligent beings owe worship to the Creator, and all organized bodies—societies, towns, cities, governments, States, nations, families—because they have their entity from the maker and depend upon Him, are obligated, in some way or other, to acknowledge that dependence. Strictly speaking, there should be adoration of some kind from the whole nation and from each individual family. To-day the Church is the only institution that, as a complete society, including authority and all who live under that authority, offers public prayer to the Almighty and insists upon all her children joining in it with her.

What has been expressed concerning public prayer might be said of congregational singing. The Lord is to be worshiped in every way, because in every way does He hold us in the hollow of His hand, and without His conserving energy at every breath we draw we would fall back into our original nothingness. He "made all things and without Him was made nothing that was made." Why, then, should not our souls lift themselves up in songs of prayer as well as in words of petition? The Church recognized the seemliness of this from the beginning, and while she hails in melody the Saviour who has come, the chosen people acclaimed the Messiah

who was to be. Psalmody is as old as creation. The morning stars sang as they witnessed the wonders of the Almighty, and the angels raised their voices in hymns glorifying the wonders of the newer creation. "Praise the Lord, O my soul; in my life I will praise the Lord, I will sing to my God as long as I shall be." "My heart is ready, O my God, my heart is ready. I will sing and rehearse a psalm. Arise, O my Glory, arise psaltery and harp. I will sing a song to thee among the nations." Emotion's highest expression is song. Song has been pressed into the service of the world, it is the language of rejoicing, of festivity. Why not press it into the service of God and of religion, for it is the language, too, of peace and spiritual joy and thanksgiving and praise? Congregational singing, in which all the attendants unite, is an elevating form of devotion. It is cheering and inspiring. It goes far toward awakening instincts of religion, which have been dormant for years. It has a doctrinal function likewise. Into sounds of melody may be woven words of dogma, words which, while they instruct, leave some memory behind them and are not easily forgotten.

The voices of a congregation, be it large or be it small, are an agency full of potentialities. They leave no one unmoved. But it is as a form of public prayer chiefly that congregational singing is commendable. Prayer is the best moment of the man, and it is the best moment of men assembled together for worship. It is only while at prayer that men are at their best, for it is only then that the two highest faculties of man are engaged in the functions that are highest. In prayer man spurns the earth, walks with God, and his mind and his will are occupied with his highest, his only good. Anything, then, which leads man up to the mountain is to be approved and encouraged. When men forget to pray,

their condition is precarious. So, upon the child, must the necessity and the privilege of coming into such close communion with God, as is his privilege when he prays, be most deeply impressed. His Catechism will teach him the theory of prayer, his instructor will teach the practise, and among the helps at his disposal none will be found more powerful than public prayer and congregational singing.

XVIII. ATTENTION

To win and to hold attention is the hallmark of the true teacher. It is difficult to compass. It is more a gift than an acquisition. It is rather inborn than attained, though it is not easy to fix limits to the effects of labor. It is not only a goal worth reaching; it is an absolute necessity. With it comes success; without it there is only failure in view. At no time is it easy of performance, and the younger the student the harder it is to accomplish. As the mind develops attention is more easily captured. In a class of adults who have a fixed object in mind, in a class of men and women preparing for some calling, in a class where future interests are involved, the procuring of attention is not the task it is found to be among younger students and under other conditions. The will of the learner at a certain age can compel this concentration. Where minds are the minds of the young, minds volatile, minds distracted by every passing vision or fancy or notion, minds which are unable to give to things their proper value, this stretching out of the intelligence to grasp what is presented to it, is an effort that exceeds the potentiality of those who are being educated. In their case appeals to motives are almost in vain. Intimidation is often resorted to, but with very poor success. Probably the hope of reward is a more compelling force. In the case of the children in the lowest forms in Sunday school it is futile to rely much upon them. The work is solely in the hands of the teacher. What attracts in sensible objects may allow us to conjecture with what qualities, concepts and expressions are to be tricked out. Colors that are bright and sounds

that are startling engage their eyes and their ears. If it were possible to transfer these qualities to thought and speech, doubtless their minds would be attracted. How much preparation this supposes gives one an idea that the teacher, no matter what his subject, has a wearying and wearing road to travel.

Teaching—that is, teaching worthy of the name—is not synonymous with indolence. The teacher who boasts of his career as of one free from toil will not reap very rich harvests. It is a mind and a body and a heart-racking avocation.

The kindergarten is an advance on all previous methods of education, for it has found and methodized many little ways and means to make the earliest days of training more pleasant and less laborious. Young minds and young bodies tire quickly, and so from the beginning the educators of all times have endeavored to discover a path full of pleasant surprises. Doubtless the success has been great, and doubtless the limits of that success have not yet been touched. There is very little, if any, progress possible without attention. It is the basis of all advance, and without it the boundaries of science would never have been pushed to their present lines. The startling inventions and the splendid discoveries of science and the immortal works of art are, in the main, the outcome of attention. Newton said that he had discovered the laws of universal attraction by always thinking on the subject. In fact, every success that has been won is an argument in favor of the importance of attention.

Inattention, on the contrary, has been, and will still be, the parent of failure and disaster of every kind and in every order, individual, domestic, social, national. Inattention is the excuse given for all shortcomings, and there is no apology so frequent on the lips of offenders as the expression, "I was not thinking." Culture, therefore, of attention is to be placed among the chief aims of pedagogy.

That culture must be begun, then, when there is the least expectation of success, that is, in the minds of children, minds whose abiding characteristic is lack of attention. But that mind so barren, must not be allowed to remain so. It is here that the work begins—that work that makes such importunate and constant demands on skill and on patience. Skill, that is, a knowledge of the situation and its difficulties and a comprehension of plans to be devised and methods to be applied, that skill will perceive that the start must be slow, that all crowding of objects on the mind will repel and frustrate the best intention.

The motto is: A little at a time and a tranquil repetition of that little. The experiment must not be tried until it nauseates. Overloading stomachs brings on all the distress of indigestion, and overloading minds brings on mental lassitude and agony. The skilful teacher is grateful for very small favors. He will sit, nurse-like, at the bedside of this sleeping intelligence and patience and address will be rewarded by a healthy awakening.

Yes, he must be thankful for what he obtains. He must remember that the mental faculties are not in the start what they will be later. It is very hard to decide whether the attention gotten in the beginning is really attention. Some say that the attention of the child is but the shadow and the phantom of genuine attention. It is rather an involuntary or better, perhaps, if this be philosophically correct, a half voluntary effort. There is very little reflection connected with it, and so often it has the appearance of something impulsive, instructive and compulsory. It is enough to daunt the most robust courage. But the fight is not a new one in the world. It is a fight, moreover, which has been won in the past, and so there is encouragement for the toilers in the field of education. It is a result worth striving for. It is not a mean achievement, this rousing an intelli-

gence from its torpor. No mean achievement at all is it, when we reflect that so often an intelligence awakened has grown vigorous and gone on its way like a giant rejoicing in its strength and exultant in the conquests it has made in every province where it has the right to go in and win. This youthful mind is not easily stirred into action. It is very exacting. It clamors for vivid and strong impressions. How persevering the professor must be when he is forced to give life and dominance to things that he has been familiar with since his own childhood, and which have lost all their freshness and with which he has been gorged unto satiety. His saving reliance is to look forward to the end. The end is so high, the end is so momentous. This is superlatively true in catechetics. These obstacles which have to be surmounted in all education must absolutely be overcome where there is question of religious instruction. Pedagogical treatises have handled the present theme voluminously, and have furnished an abundance of valuable suggestions. These suggestions are, in most instances, a conscientious report of experience. They are not to be dismissed lightly.

The genuine teacher will not trust to his own experience only, and he will prize the hints that are scattered multitudinously up and down in the vast variety of manuals to-day. The genuine teacher will consult and will not spurn advice. Aloofness is to be condemned. Originality is not always safe. Yet individuality must respect itself, and out of his own environment one will project schemes that others might not profit by, but which, because they are in a large measure his own, may be abundantly fruitful. He will endeavor to have the character and the dispositions, the good and the bad qualities of his charges before him like an open book. A rich and inspiring volume they will prove for him. It will instruct him, as he is getting ready his explanatory lesson, what to retain,

what to adopt, what comparisons to employ—comparisons taken, whenever possible, from the daily life of the children, their cares, their anxieties, their sports, their amusements, their toys—what language to use and what kind of questions to ask, and the simplicity and directness and honesty of speech, look and gesture. Little things seemingly all these, but seemingly only, for on them are reared the superstructure of Church and home and country.

XIX. THE PERFECT TEACHER

The statement that the perfect teacher has never existed is true, absolutely speaking, because human nature has its limitations, and where there are limitations there can be no perfection. There have been and there are professors who have proved and are proving themselves all that can be reasonably desired or expected.

In an essay, entitled "Of Persons One Would Wish to Have Seen," William Hazlitt quotes a remark of Lamb, who suggested the subject, "There is only one other person I can think of after this," continued Lamb, but without mentioning a name, "that once put on a semblance of mortality. If Shakespeare was to come into the room, we should all rise up to meet him; but if that person was to come into this room we should all fall down and try to kiss the hem of his garment." In this touching allusion the one to whom all would pay this reverence was the divine Teacher, who became man to teach men. It is to Him we must look for the ideal preceptor. He was the perfect pedagogue. Those who approach Him approach perfection. "Learn of me," He has said. If we do not go to His school we will fall very short of the type which, though unreachable, is not inimitable. Not only has He said, "Learn of me," but He has also proclaimed, "Go and teach." If teaching is illumination and stimulation, if its object is to point out the good, to make known the good and to make ardent and unflinching followers of the good, then there has been no schoolmaster like Christ.

In His school the good which men had lost was outlined more clearly and with greater simplicity than ever before. Its necessity was emphasized. The struggle that the pursuit of it implied was not painted in neutral tints, but in vivid colors. He minimized none of

the consequences of following Him. He predicted all the persecutions which would overtake those who accepted his teaching. He taught that it was fitting to love what the world and the flesh hated, and to hate what the world and the flesh loved. His doctrine was a doctrine of poverty, of chastity, of obedience, of suffering, of leaving all things to believe on Him. He acknowledged Himself that it was a hard truth, the truth He came to impart. His unfolding of His tenets was lucid and plenary. We ask, was He a successful teacher? Was His school a failure? Ask of the centuries, ask of His disciples here, there, everywhere. In that shining example must be found a way to approximate to the perfection and success which were His.

On inspection many traits will be made visible which, if reproduced in others, may bring them nearer to Him. His character was an unblemished one. He had His calumniators, but they themselves knew, and the others knew, that they were traducers. His epitaph was that He went around doing good. He was the manliest of men. He was meek and humble, but He never sacrificed principle, never abandoned His mission. When indignation and unmasking and calling men by their proper names was called for, He never hesitated. How thoroughly He possessed the courage of His convictions. How carefully and triumphantly He defended His own reputation when He thought vindication was worth while or the dignity of the situation demanded it! What was there admirable in man that was not more admirable in Him? Emphatically, if character goes to the making of the perfect teacher, it worked energetically and faultlessly in Him. Personality has not a little to do with success in the master. What about His personality? What was His personality but the fragrance of His character. He won all who came to Him. He drew unto Himself those who had only heard of Him. Character was the

potent agency. Character is compacted of will and heart and mind. The will of Christ, how unerring and how strong it was! Hearts to be what they should be must beat high and strong. How throbbing with fortitude His was! How vigorous its pulsations! There was only one sentiment awake in it, the sentiment of love. It hated, too, but love was the all-absorbing feeling. He hated not men, but what men did, hated it because it hurt men themselves and hurt His love for men and hurt the interests of the Father about whose business He had always to be. His own business was teaching the Father to men.

The whole world has granted that Christ is as a human being solitary, on a peak, in the heights of the world. Why do they not make the little stride of will that would bring them on their knees at His feet in worship of His divinity. Genius, not the pseudo-genius that poses and repels, but genius, the full flower of intellectuality, diffused its fragrance as He taught. He taught well, because He knew well. He taught well because He spent so many nights on the mountain in prayer. His character made His life beautiful, made His death a triumph. From Him has come the mandate to all those whom He gave gifts for that purpose to go and teach.

"Going, therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." All teachers are not priests, are not ecclesiastics. Many lay men and lay women have been very helpful and very efficient catechists and have ranked high in their work. All, however, will admit, the priests and the laity, that in no one are more deeply marked the characteristics of the perfect teacher. This does not mean that He is the only teacher, for He has given others the command to teach, but it does mean that He is the model to whom all teachers should conform. He

succeeded because He knew, He succeeded because He prayed, He succeeded because He knew not only what He taught, but knew how to communicate it to others. He knew Himself and He knew His disciples. He succeeded because He loved His work and His Father and those among whom He was sent to work. He who combines these features in himself resembles very closely the Preceptor of all. It is not enough to have this or that feature, it is necessary to have all.

Prayer is much, but prayer alone is not everything. Prayer and work, when they travel hand in hand, effect not a little, but prayer and work and knowledge are the materials which experience will manufacture into the perfect teacher. In catechetics this advantage avails. It is that only the truth is presented and theories count for nothing. There is no theorizing, no discussion. In other matters it is otherwise. In philosophy, in theology and even in science there is room for much diversity of opinion, and, hence, for cavil and heated opposition.

To be a perfect teacher is to wear a crown. The perfect teacher molds minds and tutors hearts while he wins them. He fashions character. He survives in the gracious and splendid memories he leaves behind; he survives in the men and women he has helped educate. Nor must it be forgotten that the smile of heaven is always shining down upon him. His is a life which it is good to have lived. It is the highest life because it deals with the highest interests of every life. It is a career which ought to fire those who walk in it with an unquenchable ambition to be best therein. The temptation to be guarded against is discouragement. Let him fight that down and depression will be swallowed up in love for his work. This love is victorious. Where we love we do not labor, or if we do labor the labor is loved.

XX. THE PERFECT SCHOOL

The "little red schoolhouse" has played a conspicuous rôle in the history of the United States. It has pointed a moral and adorned many a tale. It has furnished many a "purple patch" to oratorical efforts otherwise tame and bald. Its memory will live in the annals of the country, and many a village haranguer will wax eloquent as the vision of it floats before his excited imagination. Its survival, in this fashion, is not an unmixed evil. It will fasten inextricably upon the national chronicles the recollection of an injustice as colossal as it was and still is criminal. The injustice is one that drove the religionists against whom it was plotted into an attitude of fidelity, courage and generous self-sacrifice, which will be remembered with wondering admiration when the schoolhouse of the past will be only a memory, and for so many a searing memory.

The archdiocesan centenary in New York, which was such a splendid act of faith and such a magnificent tribute to a maligned and persecuted religion, even from the descendants of those who persecuted it, had no greater subject upon which to pour out floods of enthusiastic praise than the parochial school in its rise and struggles, its progress and victories, all making for a consummation which challenges the admiration of this and all other countries, a consummation which as much as any other and more than many others contributed to the splendor of that mammoth, stupendous, epochal, historical commemoration of which the glories, no matter how far into the future they may trail, will still be alight. The parochial school stands as the champion of faith and justice, stands monumentally as

an undying witness to the love of Mother Church for the souls of her children, to her determination that there will be no education approved by her, save that which is directed and imparted under the influences of a Christian pedagogy. All this does the parochial school fight for, though twice has she to provide the sinews of that warfare, for herself and for the very enemy against whom she has been forced to enter the lists.

The little red schoolhouse, the forerunner of the public school of to-day, has done its work just as its offspring has done and is doing its work. The work it projected it has not done. It boasts that it is the cradle in which all the progress of this country has been rocked, that it has nursed all the civilization which has placed her in the front rank of the peoples of the earth.

It has done all the good that teaching without religion can do. It has not prevented all, if any, of the evil of which irreligious education is inevitably the source.

The history of the United States has yet to be written, and only when the last page is finished can an impartial verdict be given. Two disciplines will be brought before the bar of posterity, the discipline that inculcates religion, the discipline that discards religion. It is not hard to predict what the decision of the jury will be.

The perfect school is rarer, much rarer, than its description. In perfection there are many elements of which the Christian school possesses one which is chief because it is essential. The word of Christ said, "Go and teach, baptizing all nations in the name of the Father and of the Son and of the Holy Ghost." Teaching is much, but there is more, there is the baptizing those to whom the teaching is brought. Teaching itself must descend into the vivifying waters, teaching itself must be baptized. The school that does not teach in the name of the Three Persons of the blessed Trinity is not faithful

to the mandate, is doomed to failure, to moral failure first, to intellectual failure finally. Material progress is only the body of progress. Without the soul it is speeding rapidly toward death and corruption. The parochial school has one constituent of perfection, because the parochial school is built for the purpose of keeping alive that soul without which there looms up in sight nothing but the grim specter of dissolution. If religious training is primarily to be effected, it does not stand in the way of intellectual instruction. Remissness regarding mental advancement would be neglect of a very momentous duty. This duty is imperious in its claim to highest mentality, that is, to the mentality which is according to the grade its standard imposes upon it. As it was intended in the second part of these writings to apply the well-known principles of Christian pedagogy to catechetics, and because Catechism is the central function of the parochial school, these concluding remarks are addressed to that particular school. Christian doctrine does not end with the days spent in parish schools. Christian doctrine receives all the development of which it is susceptible in the houses of collegiate and university education. In Catholic colleges there are classes of advanced Catechism and of evidences of religion. In these superior establishments the crowning touch is the course of metaphysics and ethics without which all higher training is truncated and rendered lamentably inefficient. What is to be thought of the philosophy discussed in colleges and universities which are not guided by the pedagogical maxims put forward in these pages, can not be put in any other form of expression unless that of pity and execration.

The parochial school, then, is fast verging toward that perfection which is within the reach of human effort, when religious training and secular knowledge march hand in hand and straightwise and upward. The school is made up in its totality of the kind and degree

of education, of the skill of the teacher and of the docility of the children. Where these three are in perfect action and harmonized combination, there is the perfect school.

Is it necessary to speak of the material school itself? of the building in which are the rooms wherein teacher and pupils meet, the one to give, the others to receive? Externals may be secondary, but in their secondariness they contribute much to efficiency and so to perfection. "Perfection," said an eminent actor, "is made of trifles, but perfection is no trifle." The teacher who is heedless of little things in so far recedes from the standard, and because this is so, there is nothing little, nothing trifling in education. It is this that renders it a labor so arduous. It would seem, then, that the entire edifice could be an imposing structure, with an interior providing light and cheerfulness and comfort and safety, and thereby help toward the idealization of the teacher and the taught, and so would spring up the perfect school. It were to be wished that the Christian school could capture the clinging affection which is so obvious where other schools are concerned. The perfection of the school, of the formal school, is the advance and the elevation of catechetics, and catechetics is the purveyor of all those truths which are the saving salt of intellectuality, of all those doctrines which purify and strengthen a people.

Give a free rein, in firm, sure hands, to catechetics and it will be well with the world. The future that Macaulay predicted for London will never come for our metropolis. Emphatically no. The day will never come when a Moro from the Philippines will sit on a broken arch of Brooklyn Bridge and sketch the ruins of Trinity Church.

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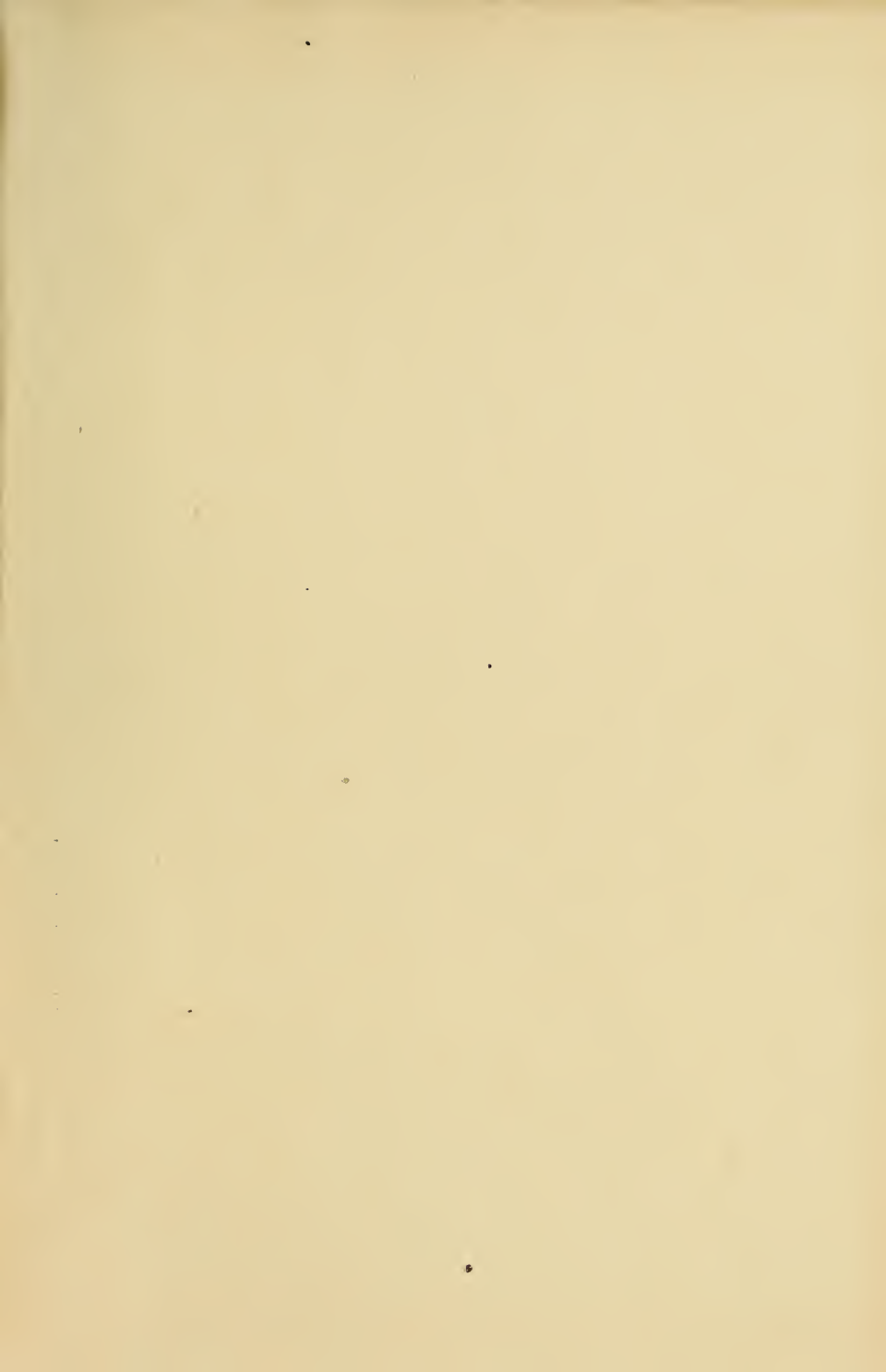
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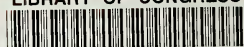
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